

THE
Churchman's Magazine.

VOL. V.] JULY AND AUGUST, 1808. [No. 6.

BIOGRAPHY.

[*The life of a Layman and a Scholar, who distinguished himself by his labours in the cause of Christianity; who was the relative and friend of Bishop HORNE; whom the learned PARK-HURST, and the venerable JONES of Nayland, admitted to their confidence, cannot but be interesting. WILLIAM STEVENS, Esq. a brief memoir of whom, extracted from an English publication, we now present to our readers, will be known to many of them as the author of the excellent tract, entitled, "A Treatise on the Constitution of the Christian Church;" and of the interesting life of the Rev. WILLIAM JONES of Nayland, which is prefixed to his works. But as a sound and exemplary Churchman we particularly hold him up to imitation. He is stated in the ensuing account to have been "a most firm and conscientious believer in all the doctrines of religion, as professed in the Church of England, and an attentive observer of all her ordinances. Regular in his attendance, at the stated times of public worship, both on Sundays and at weekly prayers; and never missing an opportunity of receiving the Holy Sacrament, he was earnest, devout and pious, without the least tincture of enthusiasm."* And "his charity was unbounded" to the Church and to indigent Clergy and their families. Honourable and happy would it be for the Church, could she boast of many such Laymen, who, while they adorn her doctrines by a holy life, defend and support her by their talents and beneficence.]

ACCOUNT OF WILLIAM STEVENS, ESQ. F. A. S.

HIS father was a tradesman, who died about seventy years ago; his mother was an aunt of the pious Dr. Horne, late Bishop of Norwich. Nearly of the same age, Mr. Stevens and

the Bishop passed their early years at the same school, at Maidstone, in Kent, and that attachment which was then formed, never ceased but with their lives; of which a stronger proof can hardly be given, than that the admirable "Letters on Infidelity," by the Bishop, were all addressed to Mr. Stevens, under the initials of W. S. Esq. who appears, by the introductory letter, to have given his relation the hints for that masterly production. On quitting school, Mr. Horne was sent to the University, and Mr. Stevens went to be apprenticed to Mr. Hookman, who kept a wholesale Nottingham warehouse in Broad-street, in the same house in which Mr. Stevens lived and died. At this early age, and during the whole period of his life, he was an example to all who knew him, of the strictest purity and sobriety, industry, attention to business, and integrity. Separated in situation, and apparently in pursuits, from his excellent relative, the congeniality of their minds, however, induced them to keep up a constant correspondence. Mr. Horne informed his friend of his course of studies; and Mr. Stevens devoted his leisure time to the acquisition of the same branches of learning. And so assiduous was his application, that he acquired not only an intimate acquaintance with the French language, but also with the Greek and Hebrew. Nor was his learning confined to himself or the circle of his friends; for at various periods he has produced some very able performances. In 1773 he published "An Essay on the Nature and Constitution of the Christian Church;" which excellent tract has gone through several editions, and is admitted in the catalogue of the Society for promoting Christian knowledge. In the same year he published "Cursor's Observations on a pamphlet, entitled, An Address to the Clergy of the Church of England in particular, and to all Christians in general, by Francis Wollaston, Rector of Chislehurst." His next work was in 1777, entitled, "Strictures on a Sermon entitled, The Principles of the Revolution vindicated; preached at Cambridge on the 29th May, 1776. By Richard Watson, D. D. Regius Professor of Divinity:" which was soon followed by "The Revolution vindicated, and Constitutional Liberty asserted, in answer to the Rev. Dr. Watson's Accession Sermon, preached at Cambridge 25th October, 1776." About the same time Mr. Stevens published "A Discourse on the English

Constitution, extracted from a late eminent writer, and applicable to the present times." This seasonable piece was intended as an antidote to certain tracts then circulated by Dr. Price and others. He had before exhibited his knowledge of the Hebrew Scriptures in a work entitled, "A new and faithful Translation of Letters from M. L'Abbe de —, Hebrew Professor in the University of —, to the Rev. Dr. Benjamin Kennicott, &c." These pamphlets, which are now out of print, were afterwards, at the solicitation of his friends, collected into a volume, which, with great humility, the author styled, *Oudēnos Egeia*, "The Works of Nobody;" a name by which he was afterwards known amongst his friends. And it may be here mentioned, that about thirty of these, some of whom were members of parliament, many of them eminent at the Bar, in Divinity, Medicine, and the various walks of literature, about seven years ago instituted a club in honour of this valuable man, and called it Nobody's Club, which met thrice a year; a society of friends, whose congeniality of sentiment endeared them to each other and to their venerable principal, whose constant cheerfulness enlivened their meetings, whose virtues they revered, and whose death they now lament. In 1792, Mr. Stevens and the Christian world were deprived of that great ornament of the Church of England, Bishop Horne; and though Mr. Stevens was too sincerely religious *to be sorry as one without hope*, yet it required all the affectionate solicitude of his surviving friends to fill up that void which this loss had occasioned in his heart. He consoled himself and soothed his afflicted mind, by presenting to the world the third and fourth volumes of the Sermons, and the volume of the Occasional Discourses of the venerable prelate; and by supplying Mr. William Jones with materials for his life of the Bishop. An attack having been made on the preface to the second edition of that life, in the British Critic, Mr. Stevens published a spirited reply, in a Letter to a Friend, under the signature of AIN, the Hebrew word for *Nobody*. His last concern with the press was in a uniform edition of the works of the Rev. W. Jones of Nayland, in 12 volumes, to which he prefixed a life of that faithful servant of God, composed in such a style of artless and pathetic religious eloquence, as did no less honour to the deceased, than to the head and heart of the affectionate

writer. It ought not to be forgotten, that the fourth edition of Mr. Parkhurst's Hebrew and English Lexicon was dedicated, by the learned author, to "Mr. Stevens, Bishop Horne, the Rev. Dr. Glasse, and the Rev. Jonathan Boucher," who are mentioned as "favourers and promoters of that work."

But there is a time when literary attainments, however considerable, must cease, and whatever be the knowledge, it must vanish away. The subject of this memorial possessed those qualities, which will be had in everlasting remembrance, and be one day proclaimed before men and angels. He was a most firm and conscientious believer in all the doctrines of religion, as professed in the Church of England, and an attentive observer of all her ordinances. Regular in his attendance, at the stated times of public worship, both on Sundays and at weekly prayers; and never missing an opportunity of receiving the Holy Sacrament, he was earnest, devout, and pious, without the least tincture of enthusiasm. He was one of those who thought that a clouded countenance is not the natural result of true devotion, but, on the contrary, that nothing tends more to enliven the heart and cheer the face of man, than a constant and earnest endeavour to discharge, with fidelity and regularity, the duties of piety to God, and benevolence to our fellow creatures. A good God, and a good conscience, and the satisfaction of being at peace with both, were to him a continual feast; and produced a serenity of mind and cheerfulness of behaviour that made his society be coveted by men much younger than himself. A life founded upon such principles produced corresponding fruits; for his charities were unbounded, and he was continually employed in acts of Christian kindness, particularly to the indigent clergy and their families. Nearly thirty years ago he was appointed treasurer to Queen Ann's bounty; an office which, though of small emolument, was particularly suited to his turn of mind, as it gave him an opportunity of inquiring into the wants and distresses of this most useful body of men; of relieving them from his own purse when the funds of the charity were not applicable to their case, and treating all with tenderness and respect. To the Corporation of the Feast of the Sons of the Clergy he was twice steward; to that for the Widows, and the Orphan Clergy School, he was long a liberal benefactor. It is, indeed, well known, that one half, at

least, of his income was applied to the relief of the poor and needy of every description. In 1789, the Bishops and Clergy of the Episcopal Church of Scotland, who had been since the revolution labouring under the severe penal laws passed against them, for their supposed adherence to the House of Stuart, petitioned the King and Parliament for their repeal, and the excellent subject of this sketch, with J. A. Park, Esq. one of his Majesty's counsel, and the Rev. Dr. Gaskin, convinced that they were a pure and primitive branch of the Christian Church, which, in doctrine, discipline, and worship, maintained an exact uniformity with the Church of England, formed themselves into a committee for the purpose of effecting this laudable work. All who knew Mr. Stevens will easily believe with what zeal, ability, and perseverance he laboured in this cause; and in June, 1792, he and his associates had the satisfaction of hearing the royal assent given to the bill, which enabled the members of this our sister Church, again to assemble for the purpose of public worship, without fear of molestation or imprisonment. From that time till his death Mr. Stevens continued a yearly subscriber to the fund for the relief of the Widows and Orphans of the Episcopal Clergy in Scotland. It is also observable, that the last great labour of love in which this faithful servant of his blessed Master was engaged, was in the service of that depressed portion of the Christian Church. A subscription had recently been set on foot, by the late excellent Sir William Forbes,* of Edinburgh, in order to provide small stipends for the six respectable Bishops and other Clergy of that Church: and Mr. Stevens, Mr. Park, Dr. Gaskin, the Rev. Gerard Andrews, the Rev. Robert Hodgson, John Bowdler, and John Richardson, Esqrs. have been appointed the London Committee. The purse of Mr. Stevens was as usual ready upon this occasion; and a little before his death he subscribed 100*l.* and besides, he had the satisfaction of seeing that this work of faith, and labour of Christian benevolence, was meeting with a degree of encouragement worthy of its importance in the scale of humanity and charity.

Such a life was followed by a correspondent death. Some symptoms of bodily decay had appeared in the two preceding

* The venerable biographer of Dr. Beattie.

winters ; but all the powers of his head and heart remained entire, and for the last month, even his bodily powers seemed to revive. His friends enjoyed his society as usual on the 4th and 5th of Feb. 1807 ; but just as he was stepping into his carriage, at four o'clock on the 6th, he complained of a pain at his heart. He dozed the greater part of the evening ; but at twelve o'clock at night he awaked, and when an excellent friend recited a prayer from the visitation service, and used the words, " Give him comfort and sure confidence," he earnestly said, *Amen !* At three o'clock he said to an attendant, " My time is come ! Good God !" and died immediately, without a struggle or a groan. " Mark the perfect man, and behold the upright ; for the end of that man is peace." May all who knew this great master of the art of holy living, and who shall read this account, profit by such an example ; may they live the life of this righteous man, so that their last end may be like his !

For the Churchman's Magazine.

THE SCRIPTURES THE SOURCE OF HOPE.

THE Holy Scriptures are proved to be of divine origin by those miraculous facts which accompanied their promulgation, of which there is the fullest historical evidence ; and by the fulfilment of prophecy, which is a standing miracle addressed in every age to the reason and senses of mankind. The gospel is recommended also by the heavenly lustre which surrounded its Author, by the salutary doctrines and holy precepts which he inculcated, by their suitableness to the wants of sinful and mortal beings, by the consolations which they shed on this vale of tears and misery, and by the bright prospects of felicity which they open in an eternal world. As the unfailing source of full consolation and hope to guilty and miserable man, the scriptures should be endeared to us ; and they claim our cordial reception.

There can be no arguments necessary to prove that man is frail and helpless. His frailty is daily recorded in the sighs

that issue from the bosoms of the children of misfortune ; in the groans that proclaim the anguish of the subjects of disease ; and in the tears with which man waters the tomb of his brother, where he must soon terminate a life of trouble and of woe. Can man control the uncertain and capricious course of human events ? Can his wisdom or his power ward off the shocks of disappointment which demolish his best concerted plans ? Can he escape the corrodings of care or the lashes of adversity ? Alas ! wretched would be the destiny of man, could he not solace himself with the hope that he is under the discipline and protection of an Almighty Guardian, whose providence orders and controls the events of life, to subserve purposes infinitely benign and merciful. This is the animating truth which the sacred scriptures present to our faith. “ The Lord God omnipotent reigneth,” and “ of him, and through him, and to him are all things.” “ Righteousness and equity are the habitation of his seat ; mercy and truth go before his face.” Remove from the world the agency and providence of God—Man becomes the victim of un pitying chance. When sinking under care and sorrow, where is the Almighty guardian whose protection he can implore, on whose goodness he can rely ? In his best estate he would flutter a while in the sunshine of prosperity, and then sink into the darkness of the tomb. No gleam of consolation would enlighten his passage through the world, and fearful despair would rest upon futurity. Well may the Scriptures be styled the source of hope to frail and miserable man. They present an Almighty Being as the guide of his ways, the superintending Ruler of all events, his everlasting Father and Friend.

And they assure us of his mercy and favour by the most affecting *promises* and animating *examples*.

There is not a page of the sacred writings which is not rich in the assurances of God's goodness and mercy. The most tender comparisons, and the most beautiful and affecting imagery are used to set forth his infinite compassion and love. How gracious and comforting are his declarations to the Patriarchs under all the changes and trials which assailed them ! How affecting his expostulations with his people Israel, when they rebelled against the Lord, and lightly regarded the rock of their salvation ! How tender and sublime the strains in which

the Psalmist magnifies the Lord, and in which the Prophets celebrate his mercy and loving kindness ! What an animating display of compassion and mercy in that glorious plan of redemption, which inspired Apostles made the theme of their instructions and exhortations ! Nor do these displays of the divine mercy and goodness alone invite us to hope in him. The *examples* of holy men recorded in Scripture, who experienced the mercy and protection of the Lord, tend powerfully to strengthen our hope and to minister to our consolation. Was Noah saved from the destruction which overwhelmed an ungodly world ? Was Abraham guided and protected by God, while he sojourned in a strange country ? Were the machinations by which the envious brethren of Joseph sought his destruction defeated by the Providence of God, and made the means of his advancement and prosperity ? Was the life of David crowded by a series of deliverances and mercies ? Was the suffering Job, when the hand of God was upon him, inspired with faith and patience, and blessed in his latter end more than in his beginning ? Their example, and the example of all the Saints recorded in Scripture, serve to support us under affliction, to strengthen our faith and patience, and to animate our hope in God. They were all recorded for our learning, that we, through patience and comfort of the Scriptures, might have hope.

In the sacred writings we find the Lord revealed as our Almighty Guardian and Father ; and our hope in him is strengthened by the most affecting promises and animating examples. But it is the principal aim of the sacred oracles to declare the *spiritual and everlasting salvation* of Jesus Christ ; and in this view especially they raise the exercise of hope to its highest fervour and enjoyment.

The salvation of Christ, commencing with the gracious promise of God to our first parents, is the subject of all the succeeding revelations of the sacred writings, and is gloriously fulfilled and developed in the writings of the New Testament. That salvation which was displayed in the Old Testament by express delineation, by eminent types and luminous prophecies, is fully unfolded in the inspired writings of Evangelists and Apostles. In this salvation is contained all that man, as a fallen creature, can need, and all to which

man, as destined for immortality, can aspire. Is he oppressed with a sense of guilt? The Scriptures point to the "blood of Jesus Christ which cleanseth from all sin." Is he enslaved by the passions of his corrupt nature? The Scriptures unfold to him that divine grace by which he may be "translated from darkness into marvellous light, and from the bondage of sin and satan into the glorious liberty of the sons of God." Is he cast down by the sense of the infirmities of his nature, and by the view of the strictness and purity of the laws of God? The Scriptures assure him that his heavenly Father "knows whereof he is made," and "will not tempt him above what he is able," but will make "strength perfect in his weakness." Having experienced the vain and transitory nature of wordly enjoyments, does he seek after an enduring and satisfying good? The Scriptures unfold to him the favour and loving-kindness of God, whose "favour is life, whose loving-kindness is better than life." Has he to contend with poverty, with persecution, with affliction? The Scriptures animate him by the encouraging promise, "blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life." They support him with the exalted assurance, that by suffering he is conformed to the image and prepared for participating in the glory of the Son of God, who "endured the cross, despising the shame, and is set down at the right hand of God." Is he dismayed at the terrors of death? Behold—death is vanquished by that mighty Conqueror who will lead his followers through the grave and gate of death to a joyful resurrection.

This is the glorious salvation—these the exalted sources of hope which the Scriptures afford. The believer, whose conscience is cleansed from guilt by repentance and faith in the blood of Christ; who, redeemed from the dominion of unholy passions, takes delight in "the ways of God's law, and in the works of his commandments;" who, through divine grace, possesses a title to the favour and protection of God, and to everlasting glory in the life to come, is blessed with peace and consolation that pass all understanding. He whose Saviour is Almighty, whose friend and protector is God, whose inheritance is secured in heaven, "possesses his soul in patience," and constantly "rejoices in hope." Embracing by faith that glorious salvation which the oracles of truth promulgate,

he, "through patience and comfort of the Scriptures," possesses that "hope" which is "an anchor of the soul, sure and steadfast," by which he contends in safety with "the waves of this troublesome world," until he "finally comes to the land of everlasting life."*

From the exalted consolation and hope which the Scriptures are calculated to excite, arise their excellence and value.

In them only are displayed the grace and mercy of God, and the means of obtaining his favour. Can reason lead us to a knowledge of his glorious attributes and will? Can reason establish the terms on which sinful man may be restored to his favour? Can the feeble suggestions of reason heal the wounded spirit, or assuage the pangs of the guilty conscience? Can her transitory consolations inspire the soul with confidence and peace, when assailed by calamity, and smarting under the stroke of adversity? Reason is frequently unable to discover truth in the objects of the present world—and can she tear aside the veil from futurity, and fix firm our faith on the glories of eternity? Ah! where was this enlightening power of reason, when the most learned and virtuous heathen embraced, but with dubious hope, the doctrine of a future state? No; the sacred writings, by the luminous discovery which they make of the perfections and will of God, of the purposes of his mercy through a Saviour to guilty man, of the existence and glories of the eternal world, are the only source of a hope that maketh not ashamed, and which will sustain the rudest blasts of adversity. In some few enlightened heathen, reason may have cherished a greatness of soul that soared above calamity. But she never inspired that meek resignation, that triumphant yet placid joy with which the faith of the Scriptures can inspire the most humble Christian. The language of the Apostle may be the language of every sincere believer, when approaching the limits of his earthly course: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day."

The Scriptures then unfold the counsels and will of God, the Sovereign of the universe; they ascertain what to sinful and

* Liturgy—Office of Baptism.

immortal beings is supremely interesting, the way of access to the throne of an offended God; they display those great and precious promises that will make man partaker of the divine image, and inspire him with triumphant and unfailing hope. Shall these precious depositaries of the mercy of God, and of all that concerns our perfection and happiness in the present life, and the eternal one which is to succeed it, be contemned or slightly regarded? Shall the corrupting reveries of an inflated imagination, the sallies of unlicensed wit, or the superficial theories of a sceptical philosophy, draw forth all the ardour of curiosity, and engross the taste and feelings? And shall the Scriptures of truth and salvation, those immortal lights of benighted man, those oracles of the living God, be cast aside, as fit only for the cells of austerity, and for the gloomy slave of superstition? Shame on that vitiated taste, on that superficial and corrupt fancy, on that proud and misguided reason, which, with ignorant and profane contempt, reject what the wisest men in every age have prized as the most precious gift of God! Shame on those professing Christians who, while they acknowledge the inspiration and the importance of the sacred volume, know little of its contents but what they gather from an occasional attendance on the services of the Church.

Guilty mortals! would you be conducted to the mercy and favour of your offended Sovereign? Would you escape the lashes, the apprehensions, and forebodings of a guilty conscience? Would you be enlightened in those truths that will make you wise unto eternal life? Would you be redeemed from those passions which, while they disgrace and degrade you, banish peace from your bosom? Would you obtain that celestial virtue which restores human nature to its primeval purity, to more than its primeval felicity? Would you be armed with that hope that will fortify you against the assaults of temptation, and, leading your desires to heaven, enable you to overcome the world, and to meet with composure the summons of death? Would you finally obtain, when this short and wearisome pilgrimage is ended, a portion in that eternal rest where there is no change, no sin, no sorrow, but *fulness of joy*? The sacred writings, which are “the power of God unto salvation,” must be the subject of your serious and devout study, and must be embraced with a devoted and active faith. You

must read them with that humility, reverence, and gratitude, which are due to the messages of mercy from the everlasting Jehovah to his rebellious and sinful creatures. You must offer your prayers to the Father of lights, that your understandings may be enlightened to discern, and your hearts to embrace the saving truths of his word. By them you shall be purified from sin; you shall be established in virtue; you shall be inspired with patience and resignation; and finally conducted to those celestial seats, where you shall derive knowledge from the infinite source of perfection, and drink felicity at those rivers of pleasure which flow at God's right hand.

"Blessed Lord! who hast caused all holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ."*

THOMAS AQUINAS'S PRAYER BEFORE STUDY.

INEFFABLY wise and good Creator, illustrious original, true fountain of light and wisdom, vouchsafe to infuse into my understanding some ray of thy brightness, thereby removing that twofold darkness under which I was born of sin and ignorance.

Thou that makest the tongues of infants eloquent, instruct I pray thee my tongue likewise; and pour upon my lips the grace of thy benediction.

Give me quickness to comprehend, and memory to retain; give me accuracy and readiness in expounding, and facility in learning, and a copious eloquence in speaking.

Prepare my entrance on the road of science; direct me in my journey; and bring me safely to the end of it, even happiness and glory, in thine eternal kingdom, through Jesus Christ our Lord.

* Collect for the second Sunday in Advent.

For the Churchman's Magazine.

EPISCOPACY VINDICATED:

In a series of Letters to the Rev. Dr. MILLER, by the Rev.

JAMES KEMP, D. D. Rector of Great Choptank Parish, Dorchester County, Maryland.

[Continued from page 174.]

LETTER II.

Testimony of Scripture.

No connection between one commission and one order. The Bishop or Presbyter of the New Testament an inferior officer in the Church. The three orders then, Apostles, Bishops or Presbyters, and Deacons. Presbyters have a share in the government of the Church in subordination to Apostles. No ground in Scripture for Lay Elders. No instance of Presbyterian ordination. The ministry of the Synagogue not Presbyterian.

I AM now ready, Rev. Sir, to enter upon the inquiry, *What saith the Scripture?* I hold it as an incontrovertible truth, that this is the only rule of faith and practice for Christians; but I must contend that as to the form of Church polity, which our Lord and his Apostles established, the writings of the Fathers are to be connected with Scripture, both in proof and in illustration of this fact. If a certain constitution of the ministry was established, surely they who received the Church under this form, must have understood it in all its principal and important arrangements. And so wide is the difference between the two forms contended for, that it could not be a matter of doubt with the companions and immediate successors of the Apostles what was the one then in existence.

I have, I must confess, sometimes wondered to hear divines talk about "*formal and explicit decisions*" on the subject of Church government, or about "*questions respecting priority, and grades, and privileges.*" This would be to suppose a regular constitution then in existence: whereas the constitution was

234 *No Connection between one Commission and one Order.*

only then forming, as the Church increased and began to assume a fixed appearance, such as under her stated ministry she should continue to the end of the world.

Enough, however, is to be found in Scripture, particularly when corroborated by the writings of the Fathers, to satisfy the mind as to the great outlines of the constitution of the Christian Church. You think the following positions may be easily substantiated.

“That Christ gave but one commission for the office of the Gospel ministry, and that this office of course is one.

“That the words Bishop and Elder, or Presbyter, are uniformly used in the New Testament as convertible titles for the same office.

“That the same *character* and *powers* which are ascribed in the sacred writings to Bishops, are also ascribed to Presbyters, thus plainly establishing the identity of order as well as of name. And, finally,

“That the Christian Church was organized by the Apostles, after the model of the Jewish Synagogue, which was unquestionably Presbyterian in its form.” Page 28.

1. As to your first point; what connection there is between *one* commission and *one* order, I am unable to perceive. Such a connection has neither existence in reason or in experience, and therefore nothing can support it but clear facts. In the present question it is of no earthly use. For though Dr. Miller may have decided that there was only *one* order, because there was only one commission; yet if the Apostles understood this matter differently, I should surely abide by their determination.

Besides, that a great commission, given for the purpose of carrying into effect a great and wonderful system, should involve the power of appointing inferior officers, with part of the authority of the superior ones, but that these superior officers should retain the power of appointment, since on this power almost every thing depended, is both reasonable and in conformity to experience in other things. Nor can I see the smallest countenance given by the commission itself to your favourite supposition, that to preach and to baptize were more important than to ordain. Nay, the solemn investiture of the Apostles with the power of ordaining, was declared to be inherent in the very

act of ordination. *As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost.* It was not till after this that he enumerated their other ministerial duties. And if there were any force in your remark, that the power of *ordaining* was not explicitly mentioned, and, therefore, could not be so important as that of *preaching* and *baptizing*, it would equally apply to administering the Lord's supper, for that is not mentioned at all. Yet do Christians, in general, consider that less important than the other sacrament?

The friends, then, of three orders in the Christian ministry, have thus far nothing to fear. Indeed, their system stands untouched. And as to your suppositions, some of them are as innocent as others are vague and inapplicable.

2. Your second point is "that Bishops are not, by divine right, different from, or superior to, Presbyters; because the terms Bishop and Presbyter are uniformly used in the New Testament as convertible titles for the same office." Page 33.

That Bishop and Presbyter are used in the New Testament as titles of the same office, I think you must have known, Episcopalians do not deny. But they are far from admitting, that the highest order in the Christian ministry, now termed Bishops, is not, on that account, by divine right, superior to the order now denominated Presbyters. All your proof, therefore, of this point, I shall pass by, as it only substantiates a thing readily granted. But I must contend, because it appears to me capable of the highest proof from Scripture, that the order, called sometimes Bishops, and sometimes Presbyters, was an inferior order in the Christian ministry. This I conceive to be clearly proved by the following passages. In Acts xx. 17, &c. we find that St. Paul called the Elders of Ephesus together, and gave them a solemn charge, in the very same manner in which our Bishops give charges to their Clergy. Timothy and Titus were both placed over this order. 1 Tim. v. 17. Titus i. 5, &c. And a charge to the same amount with that of St. Paul's was given by St. Peter to the Presbyters of those churches to which his Epistle is addressed, 1 Peter v. 1, &c. In the opinion that these passages decidedly prove the Bishops or Presbyters of the New Testament to be an *inferior* order, I am supported by Mr. Parkhurst, whose depth of learning and

fine precision in biblical criticism give great weight to his opinions.

I am aware that you will try to evade the force of this reasoning by bringing in your *extraordinary character* of the Apostles. I shall show, in another place, that, strictly speaking, there is not the slightest foundation in Scripture, for the belief that the Apostles were clothed with an *ordinary* and *extraordinary character*, as you understand it; but that this distinction has arisen out of a mistake, in not keeping separate the *commission* of the Apostles, which is common to all ministers of the same grade, and their *divine gifts*.

But after labouring to prove your point, you admit, that it is freely and unanimously acknowledged by the most respectable Episcopal writers, p. 39. And yet you charge us with hideous consequences in rejecting all reasoning from the application of Scriptural names, p. 40. We admit exactly what you contend for, that Bishop and Presbyter are, in the New Testament, titles applied to the same order. With what consequences then can we possibly be chargeable, that do not belong to you.

3. Your next point is, "that the same character, duties, and powers, which are ascribed in the sacred writings to Bishops, are also ascribed to Presbyters." I can see nothing in this as it here stands, but what has been fully admitted in considering your former point; nor can I in reality perceive any thing here but a mere variation of the same position. For surely if Bishops and Presbyters be the same order, that order must possess the same character, the same duties, and the same powers. But as under this head you have tried to make it appear, that this order performed the highest functions in the Church, it requires due consideration.

As this is one of the most important heads in your whole argument, I shall just repeat, for the sake of precision, the great outlines of the Episcopal system. Episcopalians hold that our Lord and his Apostles constituted in his Church three orders or grades in the ministry; the *highest* consisting of Apostles and their immediate successors, the *second* of Bishops or Presbyters, and the *third* of Deacons—that the highest order performed *all* the ministerial duties; the second preached, administered the sacraments, and managed their respective

Churches, under the superintendence of the highest order, but never ordained; and that the third order preached and baptized only—that during the life-time of the Apostles, the orders were generally termed, Apostles, Bishops or Presbyters, and Deacons—but that afterwards their fixed names came to be, Bishops, Presbyters, and Deacons.

In this system of Church polity, we think, we perceive great excellence and wisdom. That young men, with more ardour than wisdom, more zeal than knowledge, when they first enter into the ministry, should be admitted to perform only some of the Clerical functions, and these too such in which they are least liable to err, or by their errors, to occasion much mischief to the Church, is surely wise. To preach must be allowed one of the least important duties of the ministry, while there is a standing revelation of the *will* of God to which to resort. And to admit members, especially when these are admitted in infancy, must also be one of the least difficult duties. These then are the principal parts of the ministry to which our young men are admitted. When they advance a little more in life, and are better qualified to discern the vast importance of their functions, and to manage, with moderation, discernment, and wisdom, the affairs of the Church, they are still farther vested with more weighty duties. And, last of all, when experience and extensive knowledge of divine things, and a deep and awful sense of the danger to which the Church may be exposed by the admission of unsuitable characters, into the ministry, have raised them above the influence of juvenile propensities, partial views, or too easy a compliance with important applications, they are then clothed, if need require, with the powers of ordination and supreme government in the Church. So different is our view of this subject from your's, that we conceive a judicious conferring of Holy Orders to be of more importance to the prosperity, purity, and advancement of the Redeemer's kingdom, than any thing else. It is true, no bad minister can nullify the ordinances of God. But he may spread error by his preaching, and strengthen iniquity by his example. If then ordination be not sufficiently guarded, what immense and deplorable devastation may be done in the Lord's vineyard, by the preaching and example of hundreds? Whatever countenance then you may deem your doctrine receives from the

loose and unguarded expressions of some Episcopalians,* I cannot, for my own part, perceive that it has any foundation in Scripture or propriety.

2. That a certain share of government in the Church is committed to Presbyters, we are far from denying. All we maintain is, that this government is in subordination to a superior. "The ἡγούμενοι," says the learned and pious Dr. Barrow, "are primarily the Bishops, as the superior and chief guides, each in his place according to order peaceably established; then secondarily the Presbyters in their station as guides INFERIOR, together with the Deacons as their assistants: such the Church always hath had, and such by God's blessing our Church now hath." Vol. ii. p. 243. And the two first passages of Scripture that you quote, are decidedly to this effect. St. Peter charges the Elders to whom his Epistle was addressed, to feed the flock of God, taking the oversight thereof, not by constraint but willingly.† This very charge implied an act of superiority on the part of St. Peter, and that their oversight of the flock was to be in subordination to him. It is exactly so with respect to St. Paul and the Elders of Ephesus. Nay, indeed, this instance is stronger than the former. For he charges them to take heed to themselves, as well as to the flock over which the Holy Ghost had made them overseers.‡ Never was there a charge delivered by a Bishop to his Clergy in modern times that implied more decided superiority than this. But here you say, that no mention is made of a Bishop settled in the Church of Ephesus. Page 45. It may be that there were not settled Bishops in the Churches until Christianity extended itself farther, and things acquired a more fixed form. But if the same authority was exercised, it surely can matter nothing, whether it was done by officers itinerant or stationary.

Your next passage in proof of the right of Presbyters to rule in the Church, is quoted from 1 Tim. v. 17. This is also made the foundation of a distinction between Lay and Clerical Elders, although it is the only passage in Scripture that ever seems to countenance a regulation, entirely unnoticed in the first age of the Church by any of the Fathers. I shall admit, that it proves the right of Presbyters to rule in the Church;

* See page 45.

† 1 Peter v. 2.

‡ Acts xx. 28.

and I must leave you and some of your *learned* brethren to contend the other point, for they unequivocally deny that it includes to any such distinction as you maintain between Lay and Clerical Elders. But I shall just remark, that whatever distinction it established, it is a distinction between officers of the same *order*. Elders are clearly the order in question. Of this order it is supposed that some will “*rule well*,” and others “*labour in the word and doctrine*.” *Double honour* is to be bestowed on the first description, but *especially* on the last. Now that this should give rise to the appointment of Lay Elders, is to me truly astonishing.* Neither Dr. Whitaker nor Dr. Whitby give the least countenance to the supposition that there were Lay and Clerical Elders here marked out. They support, I am satisfied, my distinction. And as to Dr. Owen, he seems to have possessed too harsh and uncharitable a spirit to permit me to believe that he was an impartial judge.

3. “*The Scriptures also*,” you say, “*represent Presbyters or Elders as empowered to ordain, and as actually exercising this power*.”

Your first instance of ordination is taken from Acts xiii. “*Now there were in the Church that was at Antioch, certain prophets and teachers, as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the Tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.*” To understand this transaction fully, let it be considered what is meant by ordination. This I take to be the appointment of men, according to a fixed and well understood form, to offices in the Church, which they did not before hold. You admit that Paul and Barnabas were be-

* “This made some Reformed Churches beyond the sea bring in the laity with them into their courts; which, if they had done merely as a good expedient, for removing the jealousy which the world then had of Ecclesiastical tyranny, there was no great objection to have been made to it; but they made the thing liable to very great exception when they pretended a *divine institution* for those *Lay Elders*.” *Preface to the second volume of Burnet's History of the Reformation*. Many other things might be adduced in proof of the fact, that the institution of Lay Elders commenced in some of the Reformed Churches.

fore this both ministers, and I contend that they were both of the highest order. Add to this, that the import of what the Holy Ghost said was, "of these *ministers*, set me apart Barnabas and Saul." It being evident then, that they were all ministers; when these two were chosen, the rest bestowed upon them a solemn *benediction*, as they were going to engage in an arduous work.

As to the expedience or the propriety of Paul in particular being set apart by human *ordainers*, it will not bear one moment's reflection. What! must he who was called to be an Apostle by the divine Head of the Church himself, stand in need of ordination by any of his ministers! He carried the seal of his divine *ordination* daily with him, and, of course, stood in no need of secondary authority. But all this, you say, was done "*to give the strongest practical declaration of ministerial parity.*" Page 51. Why then did not all the Apostles submit to human ordination? None of them possessed more clear testimonials of their divine ordination than St. Paul. But what a strange piece of business would this have been? The Apostles, who were, and who could amply prove that they were ordained by our Lord himself, after having, in consequence of this authority, ordained others, must, after a while, submit to be ordained by human ordainers. Could they not as well fix the mode of ordination, and establish the ministry of the Church by the *ordination* of others?

Fearing that this ground is not tenable, you resort to another; that it is a principle "*which pervades the Scriptures, that an inferior is never called formally to pronounce benediction on an official superior.*" Page 52. Not being an ordination, this was no official act whatever, but the compliance with a particular direction of the Holy Ghost. Dr. Doddridge, one of your own commentators, disclaims your meaning of the passage—"*That they were now invested with the Apostolic office by these inferior ministers, is a thing neither credible in itself, nor consistent with what Paul himself says.*" Gal. i. 5.

The next instance of ordination by Presbyters, you say, is that of Timothy. This business is mentioned in two passages of Scripture, which, in fairness, must be taken together. "*Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery.*"

1 Tim. iv. 14. “Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands.” 2 Tim. i. 6. I shall trouble you, Sir, with no quibbles, nor affect any ingenuity of criticism. I shall just remark, that this was not an ordination by Presbyters, for St. Paul certainly had a share in the business. This alone destroys your doctrine. Besides, it is expressly said, that the *gift of God* was given, *by the putting on of St. Paul’s hands*. It is also said that it was given by prophecy. Now this designation by prophecy could not be by the Presbytery, because no such gift was conferred upon any *body* of men as such; it must have been by St. Paul. Hence, I conclude that he had the chief hand in the matter. Nor can the *change of the prepositions* be supposed to be entirely without cause, in describing the same act by the same person. I therefore think, that the translators of our Bible acted wisely and judiciously in giving the passages consistence, by ascribing the act itself to the hands of St. Paul, and concurrence only to the Presbytery. All your other remarks on this head of any consequence, would be sufficiently obviated by a better understanding of our ordination. Although it is an usage of our Church to have three Bishops at the ordination of a Bishop, yet one only is the *ordainer*. We look upon this as essential to the conveyance of due authority, and all other circumstances as founded in *discretion*, and made venerable by *usage*.

If I could hope to be pardoned for judging from appearances, I should really be tempted to conclude, that you had little confidence in these passages, as establishing Presbyterian ordination. Your principal aim seems to be to render them as little serviceable to Episcopalians as possible. But no ingenuity will ever be able to make it appear, that St. Paul was not both the prophet and ordainer, and far less that the ordination was performed by Presbyters alone. It is curious, Sir, to consider how you treat your great men. At one time you inveigh with high indignation against all those who venture to cast a cold look at Calvin; but when an unpalatable interpretation of this passage is found in his Institutes, you say it deserves nothing but ridicule. I would ask liberty to think, that there are some other things in that book not much better.

The last instance of ordination which you contend was *Pres-*

byterian, is that of Paul and Barnabas. "And when they had ordained them Elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." Acts xiv. 23. That Apostles had a right to ordain, I think, has never been questioned. The only thing then that could be of any service to your cause would be to prove, that Barnabas was a common Presbyter. This you have endeavoured to do. But while he is called by the inspired historian an *Apostle* as well as St. Paul, without any mode of distinction, I must abide by his decision. Your distinction between the appropriate and vague sense of the term, has no foundation in Scripture. If you *appropriate* the name Apostle to the twelve, then Paul was no Apostle. If you confine it to those that were commissioned by our Lord himself, then Matthias was no Apostle, although he is expressly said to have been chosen to take part of the "*Apostleship*." These then, although Apostles under somewhat different circumstances, are considered as under no distinction whatever, as to their *ministerial rights and duties*. And there cannot be, in my judgment, a case more in point to prove Episcopacy of Apostolic origin. Nay, after it has been so clearly seen that Apostles possessed a superiority over Presbyters; after it has been proved that no instance of ordination performed without an Apostle, is to be found in Scripture; and still, after the charges of the Apostles to the Presbyters are duly weighed, I am unable to imagine how the conclusion can be resisted, that ordination was confined to the *highest order*, and that that order was superior to Presbyters. In the charges of the Apostles to these Presbyters, while we find them particular and urgent as to their ministerial duties, we hear not a word said, either about ordination or the characters of those to be admitted to *Orders*. And, moreover, the word *τοῖς πρεσβυτεροις*, which is used in both the charges of St. Paul to St. Peter, as expressive of the duty of Presbyters, means to *feed* and to *tend*, as a shepherd does his flock; but it never implies to appoint other shepherds. It is also self-evident, that although this term includes a certain degree of government, yet it must mean government in subordination to a superior, for both of the Apostles were then in the very act of exercising superiority.

4. "A fourth source of direct proof in favour of the Presbyterian plan of Church government," you say, "is found in

the model of the Jewish Synagogue, and in the abundant evidence which the Scriptures afford, that the Christian Church was formed after the same model." The discerning reader will here readily perceive, that you have wandered from the subject in question. The inquiry certainly is, *What was the constitution of the Church established by Christ and his Apostles?* But the scope of your argument goes to prove, that in as much as there is a similarity between the government of the Synagogue and the Church, the latter must have been formed upon the model of the former. Is it not evident, that to establish this point the government of the Church must be completely known? Whereas, this is the thing to be ascertained. And let the government of the Synagogue have been of whatever form it might, no proof or even illustration of the government of the Church could be drawn from it, unless our Lord or his Apostles had expressly told us that the Church was to be established on the same model. But of this we have not even the most distant intimation.

The Synagogue and the Church are in their very nature and objects so widely different, that there is no room to look for analogy in their ministry. The Synagogue and its service were no parts of the Mosaic system. There is no mention made of synagogues, till after the Babylonish captivity. Nor is there any kind of proof, that they were then established by divine, but by human authority. During the captivity in particular, the people had fallen into extreme ignorance of the law of God, so that when it was read to them upon their return, they were ashamed and astonished at their sad transgressions. To prevent the like in future, "they, from this time got the learnedest of the Levites and other scribes, that were best skilled in the law of God, to read it unto them in every city." Prideaux, Con. part i. p. 534. The sole object then of the Synagogue, was to promote and preserve a knowledge of the law. When the people met for this purpose, that had also a service, which was performed. This was a prudent and wise institution, and as such was countenanced by our Lord. But its members were not in covenant with God. They were not admitted by any divine right, nor were they distinguished by any covenant mark. There were no sacrifices nor sacraments to secure the benefits of atonement. Nor had their ministry any distinct sacred cha-

acter. Their *ordination* was merely a matter of *human order*. It imparted no divine distinction, being the ordinance, not of *God*, but of *man*. What ground can there be then to suppose, that there must have been some similarity between the ministry of the Synagogue and the Church?

It is true, the Apostles and primitive Fathers seem to have had an eye to the Synagogue in fixing some parts of the service of the Church; no doubt, because they were sanctioned by our Lord. The reading of the holy Scriptures and a stated form of devotion, appear to have been derived from the practice of the Synagogue. And I believe there are few churches that more closely adhere to this than ours. The law was read in the Synagogue, as the Scriptures in general are read in our churches. They had a fixed liturgy, and so have we, though far more noble and grand. And, for my own part, I never could perceive a good reason why you have deviated from these practices. But the great and distinguishing property of the Church is, that it is the continuation of the plan of grace, under a more pure and spiritual dispensation. And in this view it stands related to the Temple and not to the Synagogue.

1. Nothing, it appears to me, could be less to your purpose, than some of the *considerations* upon which you rely. *The words Synagogue and Church, you say, have the same signification.* Why not then have adopted the term Synagogue. If all the arrangements of Christianity were to be formed upon that plan, why avoid the name? Surely the one was as familiar to the Jews as the other. But the truth is, that the term Synagogue was never used in the same sense, in which *ἐκκλησία* (Church) was sometimes used. Church was applied to the whole nation of the Jews, as being a people in covenant with God. Hence it came to distinguish the Christian community in general, as being a spiritual society called out of the word at large.* In this sense the word Synagogue is never used. Nay, you are under a great mistake, in saying, "that a Christian congregation is by an inspired writer denominated a *Synagogue*." In the passage in James ii. to which you alluded, Synagogue does not mean a *Christian congregation*, but a *place* used for *Christian worship*.

* See Dr. Campbell's Note on Matth. xviii. 17. and Parkhurst on the word *ἐκκλησία*.

And *that* might be a Jewish Synagogue. Besides, the meeting in question does not appear to have been for religious but judicial purposes. (See Macknight on the place.)

From this I should draw a conclusion quite different from yours; that the term Church was intentionally adopted, to mark the nature of the Christian community, and to distinguish between any one Christian Church and a Jewish Synagogue.

2. But admitting that the ministry of the Synagogue was the model upon which the Christian ministry was formed, it appears to me extraordinary indeed, that any thing like your plan of *parity* should be found in that model. The ordained ministers of the Synagogue were the SHELIAH ZIBBER, or *Angel of the Congregation*, the ΑΡΧΙΕΡΕΥΣ, or *Chief Ruler of the Synagogue*, and the CHAZANIM, or Deacons. In every Synagogue there was an Angel or minister, whose principal duty was to offer up the prayers of the congregation to God. There were generally more than one chief ruler, and also Deacons. All these were fixed and ordained ministers.* Now, what resemblance a ministry of *one order*, with unordained Elders and Deacons, can bear to this, I am unable to tell. And yet you see in the model of the Synagogue your Presbyterian plan. There seems to be no possible view of this point, in which it does not turn against you: for there is no intimation to be found that the plan of the Synagogue was made the model for the Church. In their essential characters the Synagogue and Church are entirely different. And the organization of the ministry of the former is widely apart from the plan on which Presbyterians have fixed the latter.

“Unless I deceive myself,” you have completely failed in all your positions. We have seen that there can be no possible connection between one *commission* and one *order*—that no conclusion can be drawn in favour of one order, from the term Bishop and Presbyter being used as convertible in Scripture—that you have not been able to produce a solitary instance of ordination without an Apostle—nor have you adduced any thing like proof, that the ministry of the Synagogue was Presbyterian, or that it was made the model for the Christian Church.

* See Prideaux's Con. p. 554. His account of the Synagogue is admitted by the learned to be the best extant.

The confidence, therefore, with which you have pronounced the *controversy to be decided*, will seem strange, and only to be accounted for by the supposition, that a man may cherish a system without proof, till he believes it to be true, and adhere to it, without reason.

For the Churchman's Magazine.

THE PROCESS OF REDEMPTION BY A DIVINE MEDIATOR.

[Concluded from page 214.]

By the atonement and obedience of Jesus Christ, man is released from a state of sin and condemnation, and put into a state of reconciliation. And in order that he may be qualified for eternal happiness by the love and service of his Maker, a rule of duty is prescribed for him. But as the depraved nature of man is not only destitute of the principles of holiness, but opposed to them,—

The last necessary step in his redemption is to impress on his soul the graces of the divine law, and to furnish him with those divine aids that may enable him to obey it.

The purpose of God in our redemption would be but imperfectly answered by releasing us from the guilt of sin, and subjecting us to a more holy and spiritual law. The holiness and strictness of this law would, through the frailty and depravity of our nature, only multiply our transgressions, and thus minister to our condemnation. To our final redemption, therefore, it is absolutely necessary that provision be made for releasing us from the dominion of sin, and for the renovating of our hearts, that we may be able to serve God in newness of spirit and holiness of life. Jesus Christ, therefore, acts not only as Mediator, granting to us forgiveness; as a Law-giver, subjecting us to a holy and spiritual rule of duty; but as an Almighty Sanctifier, writing this law on our hearts, and redeeming us from every disposition that is contrary to its pure and heavenly dictates. By the operation of that blessed Comforter, the Spirit of truth,

which he sent unto his people, he carries on this work of redemption in their hearts. Believers (saith the Apostle) are "chosen unto salvation through sanctification of the Spirit; they are "washed, they are sanctified by the Spirit of God." Their understandings are enlightened to discern the purity and excellence of the divine law; their affections are placed upon it as their supreme good; and their wills are inclined to a conformity with its holy spirit and precepts. They are "created anew unto good works;" and the divine image being restored to their souls, they become the objects of God's favour, and prepared for his blissful presence. That gracious Spirit, by whom this holy change is wrought in the soul, is granted to our earnest prayers, and to our devout participation of the ordinances of the Church; and the marks of our possessing this spirit, and of this spiritual change being wrought in us, are the "fruits of righteousness, meekness, and truth." Thus is full provision made for our release from the bondage of sin, and for our being reinstated in all the graces and virtues of that divine image which we lost at the fall. The process of redemption is thus complete. Being made the children of God by being conformed to his image, we are prepared for the glory and bliss of his heavenly presence.

From this view of the process of our redemption by a divine Mediator, we should learn to ascribe our salvation to the free, unmerited grace of God.

We are "justified freely by his grace." In our fallen state no arm but his could save us. Our wilful transgressions separated us from the love of God, and rendered us obnoxious to his justice. Depraved and guilty, we could neither offer expiation for the past, nor secure our future obedience. So incapable is man, in his state of condemnation, and viewed without relation to Gospel grace, of any effectual efforts towards his salvation, that he is characterized as being "dead in trespasses and sins." Even of the law of God, in its spiritual nature and extent, unrenewed man is ignorant; for "the natural man receiveth not the things of the spirit of God, neither indeed can he, because they are spiritually discerned." While he is thus "alienated from the life of God," and "an enemy in his mind through wicked works," it would be folly to suppose that of himself he could break the chains of his corrupt

nature, turn from those sins which he had eagerly cherished, and restore to his soul those divine graces which he had renounced. No! an Almighty Redemer only could expiate our sins, enlighten us in the knowledge and will of God, and sanctify our corrupt natures. All the means of our redemption are the work of a divine power. These gracious means were furnished not only without the agency of man, but even when he was in rebellion against the merciful God whose purpose it was to save him. "When we were enemies, God reconciled us to himself." Salvation is thus "of grace, not of works, lest any man should boast." Let then every mouth be stopped, and the whole world confess itself guilty in the sight of God. Let sinful man learn that the first step in his redemption is to confess himself "poor and miserable, and blind and naked," and to adore the unsearchable riches of the grace of God, who hath provided the means of redemption. "Not unto us, O Lord, not unto us, but unto thy name be the glory."

And while we humbly acknowledge and adore the free grace of God in our redemption, we must remember that there are conditions to be fulfilled on our parts.

The whole process of redemption proceeds upon the principle, which lies indeed at the foundation of virtue, that man is *free through grace* to accept or to reject the salvation offered him; and that he accepts it when he fulfils, through the aids of the Holy Spirit, the conditions on which it was suspended; and rejects it, when he fails to fulfil these conditions. Nor does this principle militate against the fundamental truth, that salvation is of grace. For it is owing entirely to the *grace*, the favour, and love of God, that the means of redemption are provided; it is only through the agency of divine *grace*, the influences of the holy spirit, that man is enabled to avail himself of these means of redemption; and to the *grace*, the unmerited mercy of God, we must look for those immortal rewards, which, as they would infinitely transcend our most perfect services, can never be strictly merited by creatures whose best performances are tarnished by imperfection and sin. The doctrine, that in order to secure salvation there are no conditions prescribed, would resolve the whole process of redemption into an arbitrary decree of God; would destroy the free agency of the creature, and even that virtue which is the perfection of

the divine nature, and the perfection and felicity of man; and while it contradicts the plain declarations of Scripture which annex salvation to repentance, faith, and obedience, and to the receiving, in the exercises of these graces, the sacraments and ordinances of the Church, would render absurd and nugatory the threats and promises of God, and either elevate man with presumption, or sink him into despair. Jesus Christ, to whom, as Mediator, all power is given in heaven and in earth, grants his Holy Spirit, his quickening and sanctifying grace, only in the use of those means which he hath prescribed. Those then who would secure an interest in his redemption, must humble themselves before him in earnest, frequent, persevering prayer. Confessing their lost and miserable state, they must cast themselves on his infinite mercy and power. Corrupt and depraved, they must seek his sanctifying grace in those ordinances of the Church which are the means and the pledges of it. And in the strength of this grace they must study to "keep a conscience void of offence," to "adorn the doctrine of God their Saviour in all things," and to abound in all the "fruits of the spirit," meekness, gentleness, purity and love. Then, indeed, may they have hope towards God. Then, indeed, will "the Spirit of God witness *with* their spirits that they are his children, and if children, then heirs, heirs of God, and joint heirs with the Son of God of everlasting glory."

AN ACT OF CONFESSION.

(From Bishop Andrews's Devotions.)

MERCIFUL and compassionate, long suffering and patient Lord God, I have sinned, wretched man that I am, I have frequently and grievously sinned against thee; by trusting to vanity, by following deceit, and being occupied in ungodly works, with them that practise wickedness.

I come not now before thee to cover or extenuate my guilt by frivolous excuses; but, with full purpose to give thee glory, by an ingenuous and free confession, that I have many ways offended against thy holy laws.

Oh! how have I provoked thy Majesty! And yet thou hast not dealt with me after my sins, nor rewarded me according to my iniquities.

And now, O Lord, what shall I say, or how shall I open my mouth? Behold me, without plea, without excuse, speechless, and self-condemned; for I, even I, have destroyed myself.

Unto thee, O Lord, belongeth righteousness, but unto me confusion of face, because thou art just in all that is come upon me: For thou hast done right, but I have done wickedly.

And now, O Lord, what is my hope? Truly my hope is even, truly my hope is only in thee.

O let the multitude of thy mercies triumph over the multitude of my sins.

Remember, I beseech thee, what thy servant is.

I am thy creature; despise not then the work of thine own hands: I am thy image, made after thy likeness; and hast thou made thine own image for nought? For nought, most certainly, if thou destroy that image; and what profit can there be in my destruction? They indeed that hate thee, will rejoice at it; but gratify not them with my destruction, neither let those that are thine enemies, as well as mine, triumph over me ungodly.

I am the price of thy Son Christ's blood, called a Christian after his name, a sheep of thy pasture; a son of the Covenant; look then upon the face of thine Anointed, look upon the blood of thy Covenant in him, behold the propitiation set forth for the sins of the whole world, and be merciful to me a sinner, be merciful to me the chief, the most miserable of sinners.

For thy name's sake, O Lord, pardon my iniquity, for it is great, it is exceedingly, it is unspeakably great. For that name's sake, besides which none other under Heaven is given unto men, whereby we must be saved; and for the sake of that Spirit also, who helpeth our infirmities, and maketh intercession for us, with groanings which cannot be uttered; for the tender bowels of the Father, for the bleeding wounds of the Son, for the earnest groans of the Holy Ghost, hear, O Lord, and have mercy.

As for me, I acknowledge my faults, and my sin is ever before me. These I remember with anguish of soul, and complain of, in the bitterness of my heart: I am truly ashamed, and sorry, and angry, yea, I reproach, I abhor, I mortify, I

take revenge upon myself; full of concern, that my shame, and sorrow, and holy indignation, are no greater.

Lord, I repent, help thou my impenitence: And be thou pleased more and more to wound, and pierce, and soften this hard heart: And then be gracious for all that is past.

Cleanse thou me also from my secret faults, and save thy servant from presumptuous wickedness.

Magnify thy mercy towards this wretched criminal, and speak those words of comfort, Be of good cheer, thy sins are forgiven thee; yea, be of good cheer, for my grace is sufficient for thee: Say unto my soul, I am thy salvation; that I may also say, Why art thou so heavy, O my soul? And why art thou so disquieted within me? Turn unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.

O LORD, rebuke me not in thine indignation, neither chasten me in thy heavy displeasure.

I will confess my transgressions unto the Lord, O do thou forgive the wickedness of my sin.

Lord, thou knowest all my desire, and my groaning is not hid from thee.

Have mercy upon me, O God, after thy great goodness; according to the multitude of thy mercies, do away mine offences.

Lord, arise, and have mercy upon me; O God, make speed to save me; O Lord, make haste to help me.

If thou, Lord, should be extreme to mark what is done amiss, O Lord, who may abide it? Enter not therefore into judgment with thy servant, for in thy sight shall no man living be justified.

Prayer for Grace.

LORD, I will lift up my hands to thy commandments, which I have loved; open thou mine eyes, that I may see the wondrous things of thy law. Incline my heart to thy testimonies; order my steps according to thy word, and so shall no iniquity have dominion over me.

Concerning thy testimonies, I have known long since that

thou hast founded them for ever. Therefore will I walk in the path of thy commandments, and will apply my heart to fulfil thy statutes alway, even unto the end.

O Lord God, be thou my God, let me have none besides thee; let me love nothing in comparison of thee.

Grant me grace to worship thee in spirit and in truth, to reverence thy holy name, to serve thee devoutly and decently, with the gestures of my body, with the praises of my tongue, in private and in public.

To render my superiors due honour, by obeying their commands, by submitting to their government: To love my family and dependents, by taking due care of them, by making provision for them:

To overcome evil with good; and to possess my vessel in sanctification and honour:

To have my conversation without covetousness, and be content with such things as I have:

To put away lying, bitterness, clamour, and evil-speaking, and all malice; and to speak the truth in love:

Not to lust with concupiscence, not to walk with lasciviousness, not to be captivated with desires inordinate and violent, of what sort soever they may be.

An Act of Faith.

I BELIEVE in thee, O Lord, the Father, the Word, and the Spirit, one only true God:

That all things were created by thy almighty power and love: That all have been renewed and restored, by the goodness and mercy, exhibited in the person of thy Word, the Lord Jesus Christ: Who, for us men, and for our salvation, was made flesh, conceived and born, did suffer, and was crucified, descended into hell, and rose from the dead, ascended into heaven, and sitteth on the right hand of God; from whence he shall come again, and judge the quick and the dead.

I also believe, that by the illumination, and powerful operation of the Holy Ghost, a peculiar people has been called, from all quarters of the world, to be knit into one society, united, and distinguished by belief of the truth, and holiness of life:

That, as members of this body, we partake of the commu-

mion of Saints, and forgiveness of sins, in this world: And, by virtue of the same membership, do assuredly expect the resurrection of the flesh, and life everlasting, in the world to come.

THIS pure and holy faith, once delivered to the Saints, Lord, I believe: Help thou mine unbelief. Strengthen in me that which is weak, and add to me that which is wanting.

This faith let me have grace always to exert and improve; by loving thee, O Father, in return for thy tender affection; by fearing thee, O Almighty, from an awful sense of thy power; by committing my soul in well doing to thee, O most faithful Creator.

Let me seek and attain salvation in thee, O Jesus, my Saviour; from thee, O Christ, the Anointed, let me have the unction of thy chosen; from thee, the only begotten, the adoption and inheritance of the Sons of God.

Let me worship and serve thee, my Lord, on account of thy conception, in faith; on account of thy birth, in humility:

On account of thy sufferings, in patience, and an irreconcilable hatred of sin; on account of thy cross, by crucifying my affections and lusts; on account of thy death, by dying unto the flesh:

On account of thy burial, by burying evil thoughts and suggestions, under the prevailing oppositions of those that are good:

On account of thy descent, by frequent meditations on death and the place of departed souls:

On account of thy resurrection, by walking in newness of life:

On account of thy ascent into heaven, by setting my affections on things above:

On account of thy sitting at the right hand of the Father, by preferring the happiness of heaven in all my thoughts and designs:

On account of thy return from thence, by a constant godly fear of that second coming:

And on account of thy judging the world, by judging myself in time, that I may not be condemned by my judge.

Let my belief in thee, O Holy Ghost, be such as may qualify me to partake all thy necessary and saving inspirations:

Let my faith in the Church entitle me to a part in its calling and election, to sanctification in its holiness, to membership in its universality, to fellowship with the Saints, by sharing in their prayers and sacraments, in their watchings and fastings, in their holy sighs and tears, and if thy providence shall call me to them, in their afflictions and sufferings; by all these establishing me in a firm assurance of the forgiveness of sins, of the resurrection from death, and of translation to immortal glory.

O THOU, who art the hope of all the ends of the earth, and of them that remain in the broad sea:

O thou, in whom our fathers trusted, and thou didst deliver them, in whom they placed their hopes, and were not confounded:

O thou, who wast also my hope when I hanged yet upon my mother's breast, and to whose care I have been left ever since I was born; be thou still, and evermore, my hope, and my portion, in the land of the living.

Confirm my mind more and more, by the goodness of thy nature, by the endearments of thy titles, by thy types and thy figures, by thy word, and by thy works; and, having thus attained to a peaceful resting and reliance upon thee, Lord, let me not at last be disappointed of my hope.

THEODORUS.

[From Smith's Lectures on the Sacred Office.]

THEODORUS had the pastoral care of the vale of Ormay. The tenour of his life was smooth like the stream which stole through his valley. The path which he trod was always clean; nobody could say, Behold the black spot on the linen ephod of Theodorus. His flock listened with attention to his voice; for his voice was pleasant. His speech dropped from his lips as honey from the summer oak; his words were as dew on the

rose of Ormay. The spirit of Theodorus was also meek, and his heart appeared to be tender. But if it was in some degree tender, it was in a higher degree timid. If his soft whisper could not awaken the sleeping lamb, he had not the spirit to lift up his voice and disturb it; no, not even if the lion and the bear should be nigh it. If a thoughtless sheep wandered too near the precipice or the brook, Theodorus would perhaps warn it gently to return. But rather than terrify, alarm, or use any exertion, he would leave it to its fate, and suffer it quietly to tumble over. The danger of precipices and brooks in general, Theodorus often sung on his melodious reed; but this or that brook he could scarce venture to mention, lest such of his flock as were near them might consider themselves as reproved, and so be offended. He could say in general, Beware of the lion and the bear; but could not tell a poor wandering sheep, Thou art particularly in danger: Nor could he say, In such and such paths the enemy lies in wait to devour thee.

The voice of history should be the voice of truth, and when the motives of actions are doubtful, they should be interpreted with candour. Let, therefore, the conduct of Theodorus be allowed to proceed, not so much from indifference as from a love of ease and a false fear of offending. His flock, because he did not disturb them, believed that he loved them, and they loved him in return. They were indeed, for the most part, a tractable and harmless herd. And though the service of Theodorus had not much zeal, it was not altogether without success. Therefore, without considering that he might, if zealous, do much more, he was satisfied with having, without zeal, done so much. He blessed God, that his labour was so useful, without any remorse for its not being more so; as it well might, if zeal had given aid to his lazy morals. All around were satisfied with Theodorus. Theodorus, on comparing himself with all around, was secretly satisfied with himself, and concluded that God was also pleased.

So dreamed Theodorus his life away, and hoped he should open his eyes in heaven when that dream on earth should be ended. Full of these complacent thoughts, he ascended on a vernal eve, the eastern brow of his vale, to see the calm sun setting in the west. How happy, said he, is the man who departs, like that beam, in peace; and who, like that too, sets but

to rise again, with more resplendent brightness, in another world ! So may I set, when my evening comes ; and so, on the resurrection morn, may I with joy arise !

As he uttered these words, he heard, as it were, the breath of the evening rustling in the leaves behind him. He turned his eye, and beheld a being whose aspect was brighter and milder than the beam he had been just now beholding. His robe was like the æther of heaven, and his voice was soft as the dying sound on the harp of Ormay, when the daughters of music touch it. Theodorus bowed his head to the ground, and observed a respectful silence. For the angel had spoken peace to him, and therefore, though filled with awe, he was not afraid. Look down to the valley of Ormay, said the angel, and attend to what thou seest.—Theodorus turned his eye downwards. A light, clearer than the beams of mid-day, shone on the banks of Ormay. In its beams he beheld a building far surpassing in magnificence the Temple of Solomon, or the palace of Tadmor in the desert. Ten times ten thousand hands were conspiring to rear it ; and while he yet beheld, it seemed to be already finished. All the rubbish was ordered away ; a deep pit had been prepared to receive it. The scaffolds used in rearing the edifice still remained ; and the master builder was consulted how they should be disposed of. Take, said he, the best of them to be made pillars within the palace, where they shall remain for ever ; but for the rest I have no further use, and they are indeed good for no other purpose than that which they have already served : Throw them where the rest of the rubbish has been cast, and there, as they are of a grosser and more hardened quality, let them be consumed with the fiercest of the fire.

The order was instantly obeyed. Piece after piece was taken down, and laid to this or the other hand, either for the palace or the pit. As they touched a certain piece, and seemed to think it meet for the pit, Theodorus felt all his frame convulsed, as if a thousand demons moved him ; and, in the anguish of his soul, he cried, “ Spare me, O my God ! spare me, if it be not now too late to pray for mercy and pardon.”

If it were altogether so, said the angel, I had not been sent to thee now as the minister of instruction. A few moments of grace still remain ; improve them with care, and show that at length thou art wise.

Ah, my Lord! what do these things mean? I have indeed perceived their purport; but, O that I might also hear it!

The building which thou hast seen, said the angel, is the Church of God; and its ministers are those instruments which were used to rear it. Many of them having served that purpose, though not as they ought, and being fit for no other use, are at length condemned. I saw the danger that hung over thee, and trembled for thy fate. For, negative virtues and dull morals, without diligence and zeal, can be of no avail to save a minister. Have I not pulled thee as a brand from the fire?—Depart in peace, think of thy danger, be diligent, be zealous, and be saved.

As these words were uttered, the vision in the valley of Ormay vanished, and the angel shook his silver wings as he flew on the wind towards heaven. The rustling of his wings was like the rushing of the stream of Lora, where it falls between oaks in the gulph of Amur.

*A Discourse concerning Baptismal and Spiritual Regeneration.
By Samuel Bradford, D. D. formerly Bishop of Rochester.
Revised for the Churchman's Magazine.*

[Concluded from page 218.]

2. **O**F the change made in men by the *renewing of the Holy Ghost*, I shall give an account in the three following particulars.

1. The mind is thereby *enlightened* to discern more closely those spiritual things which either it did not at all perceive, or not with full light and evidence.

The renewed mind discerns more clearly the *being and perfections of Almighty God*, as he is our Creator, our Preserver, our heavenly Father, infinitely perfect and happy in himself, and the fountain of all good to his creatures; a being who ought to be supremely revered, adored, loved and obeyed; and especially as a being who hath manifested himself by his Son Jesus Christ, as hating all sin, but abounding in love in mankind, and earnestly desirous of recovering them from the guilt and dominion of their sins.

The *renewed* soul becomes sensible of its *own being and na-*

ture ; it feels itself and its powers ; it is sensible of its own breathing after something beyond the objects of sense, and enjoyments of this life, even after the image and favour of God, and immortal life with him ; and especially enlightened by the Gospel, it looks into the other world, both perceiving its own immortality, and foreseeing the resurrection of the body, and the life of the world to come.

The renewed mind discerns more clearly the *excellency of piety and virtue*, and the odiousness of wickedness and vice, and the great difference there is between those happy creatures who have constantly adhered to the former, and those miserable beings who have degenerated into the latter. It perceives the excellency of all the Christian precepts, how agreeable they are to reason, and how much they tend to the perfection and happiness of our nature.

2. This renewing of the mind doth not only produce a *clearer judgment*, but also a more *firm and steadfast resolution*, to be governed henceforward by the precepts of religion, and never wilfully to deviate from the laws which God hath prescribed ; never to be led astray from the path of his commandments, by mere natural inclination or passion, but strictly to observe and follow the admonitions and dictates of an enlightened conscience, and of the word and spirit of God. So excellent are the precepts of religion, so agreeable to the dictates of enlightened reason, that even unrenewed men cannot forbear, sometimes at least, purposing to comply with them ; but “ whilst to will is present with them, they find not how to perform that which is good ; that which they would, they do not ; ” and many times even “ that which they hate they do ; they find a law that when they would do good, evil is present with them ; ” they are “ carnal and cold under sin ; ” insomuch that whilst “ they delight in the law of God after the inner man,” they cannot but approve it, and in some measure discern and be pleased with the excellency of it ; “ the law in their members ” nevertheless “ brings them into captivity to the law of sin ; wretched men that they are.” Romans vii. 15. But,

3. The *renewing* of the mind mentioned in my text, produces an *alteration in the temper*, that is, in the *prevailing inclination of the soul* ; such persons are, according to the phrase of the Apostle, “ renewed in the spirit of their mind, in righ-

teousness and true holiness after the image of him who created them." Ephes. iv. 23, 24. Col. iii. 10. They now deeply reverence and heartily love Almighty God, as the greatest and most excellent being, as the Father of their spirits, as the fountain of all that is truly good and desirable. They entirely resign and devote themselves to him, esteeming it their duty and happiness to know and to do his will. They sincerely love truth and goodness, even as God himself doth, and are, from an inward settled principle, not only resolved, but inclined to adhere to them against all opposition. They not only see, but as it were, feel the excellency of the divine precepts. They admire the image, the spirit, the life of God, as exemplified in his eternal Son when he appeared in our nature. They are strongly moved by a sense of the justice and mercy of God displayed in the redemption, to abhor all sin and wickedness, to renounce every forbidden practice, to love God supremely, to love their neighbours as God hath loved them, to bring forth the fruits of righteousness to the praise and glory of God through Jesus Christ, and in so doing, to hope and confide in the mercy of God through his mediation. They are thus divested of that narrowness and selfishness of spirit which before prevailed in them, and of all that self-will and pride, that hatred and envy which proceeded thence; and in the room of these baneful passions are substituted the holy virtues of humility and charity. They are animated with an earnest and uniform desire to "cleanse themselves from all defilement both of flesh and spirit, and to perfect holiness in the fear of God," to prepare themselves for that undefiled state on which they shall enter, when their spirits shall be separated from their bodies, and which is to be completed when soul and body shall be reunited at the last day. They feel in themselves an earnest desire to partake more and more of the divine image, that so they may enjoy a greater sense of God's favour in this life, and become capable of the vision and enjoyment of God in the life to come. This earnest desire after spiritual and celestial blessings, damps the ardour of their affections to visible objects, to all the possessions and enjoyments of this mortal state. Thus in them are fulfilled the declaration of the Apostle—that, as "they who after the flesh do mind the things of the flesh," so these being "after the Spirit, do mind the things of the Spirit;"

and as "the carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be;" so these spiritually-minded persons are perfectly reconciled to God and subject to his law; "the law of the spirit of life in Christ Jesus having made them free from the law of sin and death;" Rom. viii. 5, 7, &c. and thus all the fruits of the divine spirit do show themselves in their lives and conversation.

This then is the *alteration or change* made in man by the *renewing* of the Holy Ghost. There remains one particular more to be considered in order to the explaining of this renewing, viz.

3. The great *agent* by whom it is wrought, the *Holy Ghost*.

That this great change of the mind from carnal to spiritual is effected by the power of the divine spirit, is so plainly asserted throughout the Scriptures, that I cannot conceive how any Christian can doubt of it. Our blessed Saviour, in his discourse with Nicodemus, after that he said, "Except a man be born of water and the spirit he cannot enter into the kingdom of God," immediately adds, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." John iii. 6. As much as to say, men by their natural birth are merely flesh; it is by a spirit derived from God that they must be born again. For a paraphrase on which words, we may read that passage of St. Paul in his first Epistle to the Corinthians—"The first man Adam was made a living soul; the last Adam was made a quickening spirit. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." 1 Cor. xv. 45—49. The plain meaning of all which is, that as we bring into the world with us these fleshly bodies, and these living souls as children of the first Adam; so, if we hope to arrive at that state which the Gospel proposeth to us hereafter, we must bear the image of the second Adam, deriving from him that quickening spirit which will enliven our souls at present, and will render us capable of eternal happiness hereafter. The same doctrine the Apostle lays down in his epistle to the Romans, where he asserts and describes at large the efficacy of the divine spirit upon the hearts of all true Christians, declaring

expressly, that "if any man have not the spirit of Christ he is none of his." Rom. viii. 9. It seems, that if the first Adam had approved himself faithful to God, this spirit would have been constantly imparted to him for his conduct through this state of life to a better; which divine spirit, being forfeited by his disobedience, is to be restored to us only by the second Adam, the fountain of all spiritual life and strength to the children of men.

4. I proceed to the next general head I proposed; which was to show that the *washing of regeneration* may be *separated* from the *renewing of the Holy Ghost*; and that if it be so, the end for which it is used, namely, our *salvation*, cannot be obtained; the latter being absolutely necessary in order to our being *saved* in the complete sense of the word.

It is the way of the Scriptures to speak to and of the visible members of the Church of Christ under such appellations and expressions as may seem, at first hearing, to imply that they are all of them truly righteous and holy persons. Thus the Apostles style those to whom they write in general, "*Saints*;" speak of them as "*sanctified* in Christ Jesus, chosen of God, buried with Christ in baptism, risen again with him from the dead, sitting with him in heavenly places;" and particularly St. Paul in my text, "they were *saved* by the washing of regeneration," &c. The reason of all which is, they were visibly and by profession all this; they were admitted by baptism into the family of *Saints*, into that holy Church which is *sanctified* by the spirit of God, and *chosen* by him out of the world. They were thus sacramentally *buried* with Christ, and risen again with him; and having received in baptism a conditional title to all the blessings of the Gospel covenant, and particularly to the presence of the Holy Spirit, they were "called to a *state of salvation*."* And their Christian obligations and privileges were thus forcibly represented to them in baptism to excite them to fulfil these obligations, in order that they might enjoy these exalted privileges. But yet it is too evident from divers passages in the writings of the Apostles, and experience has confirmed the same thing, that both in their times and ever since, there have been many who have enjoyed the *washing of regeneration*, whose tempers and manners have demonstrated that they were *not* also

* Catechism.

renewed by the Holy Ghost. Simon Magus was a notorious instance, who, though he *believed and was baptized*, yet was soon after told by St. Peter, that “he had neither part nor lot in this matter” (namely, the saving renewing grace of the Holy Ghost) forasmuch as “his heart was not right in the sight of God;” and St. Peter, therefore, further declared to him, that “he was in the gall of bitterness, and in the bond of iniquity.” Acts viii. 13, 21, &c. I take it for granted, that I need not insist upon any further proof of this matter; but only observe, that *Baptismal regeneration*, when separated from the *renewing of the Holy Ghost*, must necessarily be ineffectual to the salvation of men’s souls. St. Paul, in my text, joins them together, as concerning the work of our salvation. And St. Peter, where he mentions baptism as *saving* us, adds, to prevent all mistake, “not the putting away the filth of the flesh,” (not merely the receiving the external sign in baptism, the *washing of water*), “but the answer of a good conscience towards God;” the having the heart renewed to holiness, and the life conformed to the commandments of God. What St. Paul says of the *Jesus* may be applied to Christians also, with a little variation of the words. *He is not a Christian, which is one outwardly; neither is that regeneration* (namely, such as will be effectual to salvation) *which is outward in the flesh; but he is a Christian which is one inwardly; and regeneration is that of the heart, in the spirit and not in the letter; whose praise is not of men but of God.* Rom. ii. 28, &c. Many of those who were not only baptised into the name of Christ, but also received excellent gifts from him, and by virtue thereof *prophesied*, and had *done many wonderful works in his name*, will, as himself declares, be rejected by him at the last day, for having been *workers of iniquity.* Matt. vii. 22, 23.

Nor can it be conceived that God should accept of men only upon account of their having **complied** with some external and ritual institutions, whilst they had no regard to the design of them. The institutions of Christ do not work like charms; but being appointed to be used by reasonable creatures, there is a disposition of mind in the person using them, necessary to the rendering of them effectual. The great end of the appearing of that “grace of God which bringeth salvation,” was “to teach us to deny ungodliness and worldly lusts, and to live so-

berly, righteously, and godly in the world." Titus ii. 11, 12. Nay, it will be an immense aggravation of the guilt and the punishment of those persons, who, having had such great advantages by being admitted into the Church of Christ, and having been thus laid under such great obligations, and having received the grace of the Holy Spirit to enable them to fulfil their baptismal engagements, have not improved this grace, nor fulfilled these obligations, nor secured the inestimable privileges of their Christian vocation.

Very necessary, therefore, is the admonition, that we ought to be careful, neither on the one hand to slight or neglect the external institutions of religion; nor, on the other hand, to depend upon our compliance with them, unless we at the same time answer their end and design.

Some of an enthusiastic temper are ready to undervalue or neglect all the external ordinances of religion; not considering that these are the divinely instituted means and pledges, to those who worthily receive them, of the divine favour and blessing; and that, therefore, the wilful neglect of them is not only an act of rebellion against the divine Being who instituted them, but a contempt and forfeiture of those spiritual blessings which they are designed to represent and to convey.

But then, on the other hand, there are great numbers of professing Christians who satisfy themselves with a superficial and cold compliance with the external institutions of Christianity, whilst they are devoid of all that is truly spiritual and internal. They are baptised in the name of Christ; they attend public worship; divers of them partake of the Lord's supper; they go on in a constant round of performances: but their tempers are still unreformed; they are not *renewed in the spirit of their mind*; nor do the fruits of the divine Spirit appear in their lives and conversations.

It should, therefore, be our care to reverence all the institutions of our Lord, and all those external observances which are designed as aids and excitements to religious impressions; but, at the same time, never to content ourselves till we find the spirit of God and of Christ dwelling in us, sanctifying our tempers, and becoming a settled principle of piety and virtue throughout the course of our lives. But this leads to the last thing proposed, viz.

5. To inquire how those persons who have had the *washing of regeneration*, but are not yet *renewed by the Holy Ghost*, may attain to this renovation.

It is evident, from what has been already offered on this subject, that the proper method appointed by our Lord for attaining the divine Spirit, is entering into the Church by the holy sacrament of baptism—thereby being dedicated to God, incorporated into that body of which Christ is the head, and to which his holy Spirit is communicated for imparting spiritual life and vigour to its members—"By one Spirit, saith the Apostle, we are baptized into one body"—that body which is redeemed by the blood and animated by the Spirit of Christ. Baptized persons receive the Holy Spirit as the principle of their spiritual life; and it is then their business to "work out their salvation with fear and trembling; for it is God that worketh in them both to will and to." This is the way of being "saved by the washing of regeneration and renewing of the Holy Ghost." This is the way of *entering into the kingdom of God*, by being *born of water and of the spirit*. And we should more frequently behold the visible good effects of this baptismal regeneration, if parents and sponsors made it constantly their business, by pious instructions and admonitions, and by virtuous examples, to bring the young under their care to a thorough sense of their Christian obligations; till "coming to years of discretion" (according to the direction of our liturgy in its office of *Confirmation*), "and having learned what their godfathers and godmothers promised for them in baptism, they did themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise, that, by the grace of God, they will evermore endeavour faithfully themselves to observe such things as they, by their own confession, have assented unto." Then might they hope (according to the prayer of the Bishop on their behalf) that "God would defend them by his heavenly grace, that they might continue his for ever; and daily increase in his Holy Spirit more and more, until they come unto his everlasting kingdom." And happy are those persons, who being thus put into a state of salvation, continue in it, growing up gradually and continually into a spiritual, an holy, and heavenly life. As, on the other hand, those who reject this method, appointed by our Sa-

viour, for coming into his kingdom and partaking of his Spirit, or despise this ancient and excellent method, used in the Christian Church, for *confirming* the faith, and exciting and increasing the graces of those who have been baptized, whatsoever extraordinary measures of the divine Spirit they may pretend to, do plainly put themselves out of the regular appointed way of attaining it.

But then, since it is to be feared, nay, since it is evident, that many who have had the *washing of regeneration are not yet renewed by the Holy Ghost*, of which lamentable fact their evil tempers and wicked practices are a manifest proof;—the present inquiry is—*how such persons may obtain this inward renovation?* The answer to this inquiry is plain. They can be directed to no other method than that which the Gospel of Christ hath prescribed—they must make a faithful and diligent use of all the *means of grace and salvation*. Let them seriously *study the divine oracles*, those sacred books which were endited by the spirit of God for the enlightening and awakening of the minds of men. In the humble and devout perusal of these divine books, they may hope to feel the enlightening, quickening, and renewing efficacy of the Holy Spirit. Let them earnestly, seriously, and frequently *pray to God*, confessing their sins, lamenting their abuse of his grace and mercy, and earnestly beseeching him not to take his Holy Spirit from them, but to grant them “such a further measure of his grace,”* that they may be quickened to a lively sense of the importance of salvation, animated to give all diligence in this momentous work, and, finally, that he would “direct, sanctify, and govern them in the ways of his laws, and in the works of his commandments,”† and that “his Holy Spirit may in all things direct and rule their hearts.”‡ For their encouragement they have the gracious promise of their blessed Lord, that “they who come unto him he will in no wise cast out,” that they who “ask shall receive, that they who seek shall find.” Only, they must take care that they ask aright, with *humility*, with *constancy*, with *fervor*, and with *faith*; that is, with a firm reliance on the *mercy of God in Jesus Christ*; and, at the same time, with a steadfast resolution to cherish and comply with that divine

* Liturgy.

† Liturgy.

‡ Liturgy.

Spirit whose influences they implore. They who desire and ask of God the aids of his Holy Spirit, must never do any thing wilfully or carelessly, to grieve him, or to cause him to depart from them; never show themselves intractable under his gracious guidance, but at all times endeavour to "obey his godly motions in righteousness and holiness."* For the Scriptures admonish us that the spirit of God may be *quenched*, and *grieved*, and *resisted*, to our destruction. God dealeth with us not as with inanimate or with irrational creatures, but as beings whom he hath endowed with understanding and reason. Through his mercy, we possess freedom of choice to accept or to reject the offers of his salvation, to cherish or to quench those gracious influences of the Holy Spirit, which alone can awaken, excite, and carry on the divine life within us. Finally, let those who would obtain the Spirit of God, be careful to attend the ordinances of religion, joining themselves in public prayer and praise with the members of Christ's body, to whom our Lord has promised his presence, and among whom his spirit operates. Let them seriously, humbly, and devoutly make use of all the means of grace, public and private, whereby the divine life and strength may be conveyed into their souls; not indeed resting on them as efficacious in themselves; for all their efficacy is of God, and is produced by the quickening power of his Holy Spirit. Let it be the supreme object of their endeavours, and their prayers, to "be sanctified in soul and body;" to have the *image of God* formed in their souls, and the *life of God* shining forth in their conversation. Let them constantly remember those awakening and encouraging declarations of the Apostle—that, "to be carnally minded is death, but to be spiritually minded is life and peace;" that "if we live after the flesh we shall die, but if through the spirit we mortify the deeds of the body we shall live;" that "as many as are led by the spirit of God, they are the Sons of God;" that "the spirit itself beareth witness with their spirit, that they are the children of God, and if children, then heirs, heirs of God, and joint heirs with Christ of eternal glory." To whom with the Father and the Eternal Spirit, our great Creator, Redeemer, and Sanctifier, be ascribed all honour and glory, now and for ever. Amen.

For the Churchman's Magazine.

ELUCIDATION OF JOHN vi. 37.

All that the Father giveth me shall come unto me.

THE Scriptures contain the words of eternal life. It is, therefore, necessary that they should be adapted to the meanest capacity. How then can the difficulties which meet a candid inquirer into their meaning be reconciled with the wisdom and goodness of their author? To this question it may be answered, that the great and leading truths of the Gospel, and the principles and rules of duty, are plain and obvious: Nor would they ever be misunderstood, if prejudice and passion did not frequently blind the understanding. 'Thankful that we know our duty, we might here stop—nor inquire why God has veiled in obscurity many parts of his word. The inquiry, however, will give very satisfactory evidence of his wisdom and goodness. Were every part of Scripture bright and luminous, there would be no room for the improvement of the mind in the investigation of religious truth. That pleasure would be lost which the diligent inquirer receives when the light of truth breaks upon him, and removes his perplexity and doubt. The pious inquirer would not possess that joy which inspires him, when the removal of any obscurity in the sacred writings opens to his contemplation and love the wisdom and the goodness of God.

The conduct of divine Providence is marked by the same circumstances in the revelation of his will as in the natural and moral world. Our knowledge of the bodies around us is sufficient for the preservation of our lives, and in most cases for our convenience and comfort. We are sufficiently acquainted with the nature of our own mind to regulate our conduct. But the philosophy of body, and the philosophy of mind are still in many respects involved in obscurity. In the removal of these the man of science finds employment and pleasure. More exalted the pleasure attained by the interpreter of the sacred writings, when his researches remove from them the obscurity which had perplexed him.

Of the obscure passages of Scripture, the passage which it is now our intention to explain is one. It, indeed, contains no *immediate* principle nor rule of duty; but it was pronounced by Christ himself, and must, therefore, be of importance. Very great contrariety prevails among Christians with respect to its meaning. But let not this circumstance discourage us. If we can perceive the influence of preconceived opinions in the interpretations of this passage—if men have appeared anxious to bend it to support their favourite opinions—in a word, if they appear to have investigated it with any other view than to ascertain its true meaning, let us hope that the removal of these sources of error will remove, in part at least, the obscurity that has enveloped it.

An interpretation of it which meets with many advocates, is, that our Saviour meant by the declaration, “all that the Father giveth me shall come unto me”—to signify, that all should come unto him whom God the Father had chosen, and by a peculiar covenant *given* unto him, to be by him redeemed, sanctified, and raised to eternal life. As the passage appears from the connection to be given to the Jews as a reason for their unbelief, it follows from this interpretation, that *they* could not come unto Christ, because they were not chosen by the Father, nor given by him to Christ as his charge, his property, and his reward. The truth of this consequence appears beyond a doubt, from a declaration of our Saviour to the Jews near the close of the chapter, “therefore said I unto you, that no man can come unto me except it were given him of my Father”—that is, according to this interpretation, unless he be chosen by God. It is also admitted by the advocates of this interpretation themselves, when they declare that “none other are redeemed by Christ, effectually called, justified, adopted, sanctified or saved, but the *elect* only.”

That this interpretation, with its consequences, contradicts the plainest dictates of reason will scarcely be denied; for even its advocates declare, that reason cannot receive it till she has been brought to submit to the sovereignty of God. It divests the Deity of his essential attributes of goodness, mercy and justice, and clothes him with the power of an arbitrary sovereign. It narrows the benevolence of the great parent of the universe to a few individuals, many of whom may be less deserving of his

favour than those who are passed by and permitted to perish in their sins. It confines to the elect the atonement of the blessed Saviour of the world, whose heart was touched with compassion for all the children of men, and who tenderly expostulated with them because they *would* not come unto him and receive life. Many who advocate this interpretation may not admit all the doctrines resulting from it. These are so abhorrent to reason and to the principles of benevolence in the human heart, that, probably, they are cordially received by very few. But it is a strong proof how attached men will be to their favourite opinions, that they will deny the necessary consequences of these opinions sooner than relinquish them.

The principal argument in favour of the interpretation of the passage under consideration, is drawn from the obvious meaning of the words themselves: "All that the Father giveth me shall come unto me." The plain import of these words is, it is said, that God has chosen some persons to believe in Christ, and to inherit all Christian privileges and blessings. Admitting this, it might still be disputed, whether this election was a consequence of the fore-knowledge of the use of the means of salvation put into their hands, or whether it was absolute and unconditional. According to the former opinion, it might be maintained, that a particular election was signified in the text, without any impeachment of the goodness of God, or restriction of the atonement of the Redeemer. This opinion, however, is renounced by the advocates of this interpretation, who declare that "the elect are chosen in Christ unto everlasting life, out of the mere free grace or love of God, without any foresight of faith or good works, or any other thing moving thereunto."

But if we consider texts of scripture singly and unconnected, is there not danger of annexing a meaning to them, entirely foreign from the view of their writers? Is there any guard against the influence of prejudice or attachment to preconceived opinions? And will not the interpretations of the sacred writings be almost as various as the tempers, prejudices, and capacities of men? The true meaning of every passage of scripture must be that which the speaker or writer intended. This can be ascertained in no other way than by an attention to the circumstances of its delivery, to its connection and consistency

with the writer's reasoning, as well as by a comparison of it with related passages. Accurate and patient investigation, guided by a sincere love of truth, is essential to the understanding of difficult passages of scripture. If we pursue a contrary method, and assign a meaning to texts unconnected with others, we may draw the most palpable absurdities from the oracles of truth; we subject them to the charge of containing contradictions, and expose them to the ridicule and contempt of the infidel. Besides, we do not extend that candour to them, which human writings always receive. It is deemed unfair to determine the sentiments of any writer from loose and detached passages. We place little reliance on him who uses this unfair method. If those then who maintain from the text the doctrine of particular absolute election, can give no better reason for their opinion, than that the words themselves will bear that interpretation, we surely have no good reason to concur with them.

Let us now inquire what countenance this interpretation receives from the nature of our Saviour's discourse, and from attending circumstances.

The miracle of the five barley loaves and two small fishes, with which our Saviour fed a great number of the Jews, is recorded in the beginning of the chapter. His miracles obliged them to acknowledge, "truly this is that prophet that should come into the world." But their subsequent conduct proved that they entertained very erroneous ideas of his character, and the object of his advent. Strangers to the spiritual nature of his kingdom, they supposed that he came to establish a temporal power; and therefore wished to make him a king. They followed him not from a desire to be acquainted with his character, to believe in him, and to obey him, but for the sake of temporal advantages, "because of the loaves and fishes." Their gross and sensual understandings could not comprehend the declaration of our Saviour, "that he was the bread of God which came down from heaven, and was intended to give life unto the world." They supposed, that as Moses had fed their fathers in the wilderness with manna, so Christ would feed them with temporal blessings. *Bread is a natural*, and was, among them, a common metaphor for religious instruction, the *food of the soul*. Yet they would not understand our Saviour declaring to

them, under the similitude of bread, that he was to be the former and sustainer of their spiritual life. Through prejudice and love of the world, they resisted conviction, and refused to yield their hearts and their lives obedient to the precepts of Christ. He had before reproved them for their unworthy views in becoming his disciples, and he now repeats a declaration, which their subsequent conduct had rendered more just, "ye also have *seen* me, and *believe* not." What do we suppose would naturally follow this reproof? It surely would not occur to any unbiassed mind, that our Saviour would follow up this reproof by a declaration, that the cause of their unbelief was their not being elected to eternal life. Yet he does deliver the words from which this doctrine has been drawn; "All that the Father giveth me," continues our Saviour, "shall come unto me." According to the sense which has been put upon his words, this would be his language to the unbelieving Jews: "Ye have *seen* me, and believed not: the works which my Father has enabled me to perform, were sufficient to convince you that I am the Messiah sent by him, and to induce you to believe and obey me, and yet ye believe not. *You* have rejected me; but "all whom the Father giveth me shall come unto me;" all whom he hath chosen to eternal life, and given to me, that I may be their Saviour, shall be enabled to believe in me. See here, then, the cause of your unbelief, even the eternal will of my Father, who hath not chosen you to eternal life, "nor given you unto me." Could a declaration to this purport come from the mouth of the merciful Redeemer of men?—Why, O blessed Jesus, do men confine thy compassions to a part only of their fallen and miserable race—why are any left without a share in the merits of thy atonement, to certain and irremediable destruction! Thou didst weep over the fate of those who rejected thee! Thou hast taught us to embrace in the extended arms of our benevolence the whole human race. And yet thou art represented as a partial Redeemer; as confining thine infinite and eternal mercy to individuals selected from the mass of mankind by an absolute and unconditional decree! No! this cannot be—blessed, for ever blessed be thy name, thou hast declared thyself to be that "bread of life which cometh down from heaven, and giveth life to the WORLD."

(To be continued.)

BISHOP WATSON ON ABSOLUTE PREDESTINATION.

(From a Charge to his Clergy.)

PERSONAL predestination appears to many to be a doctrine full of impiety and despair. They think it impious, as it represents God to be a blind or malignant being—blind, if he dooms a man to eternal destruction without knowing whether he will do good or evil; and malignant, if knowing he makes no distinction, in his decrees, between them who obey and them who disobey him. They think it a doctrine pregnant with despair—for now to be persuaded that you are inevitably doomed to everlasting punishment, that no future rectitude of conduct, no penitence for what is past, no supplication, no intercession, nothing which can be done by yourself, or by any other for you, can in the least avail to the altering of your fate; what is this, say they, but to overwhelm the soul with the blackness of despondent horror? Is it not, they ask, a more impious doctrine than that of Epicurus? For that represented God as not troubling himself in the government of the world, as making no distinction between the righteous and the wicked, as suffering both to die and become extinct; but this represents him, as consigning to everlasting torments, those whom he had from all eternity determined to condemn. This doctrine, which *St. Chrysostom* amongst the ancients, and *Arminius* amongst the moderns, reprobated as unworthy of God, has been zealously maintained by *Calvin* and *St. Austin*. In my humble judgment, they have done great service to Christianity, who have endeavoured to show that it is not founded in Scripture. For nothing has contributed more to the propagation of deism, than the making doctrines abhorrent from reason, parts of the Christian system. There may be doctrines above reason; but nothing, which is evidently contrary to reason, can ever be justly considered as a part of the Christian dispensation.

For the Churchman's Magazine.

PRACTICAL EXPOSITION OF PSALM LXVII.

God be merciful unto us and bless us, and show us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth, thy saving health among all nations.

Let the people praise thee, O God; yea, let all the people praise thee.

O let the nations rejoice and be glad; for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God; yea, let all the people praise thee.

Then shall the earth bring forth her increase; and God, even our own God, shall give us his blessing.

God shall bless us; and all the ends of the world shall fear him.

THE use of this beautiful Psalm, in the daily service of the Church, renders it highly proper that its meaning should be fully understood. As used by David and the Jewish Church, it was an earnest and affecting prophetic prayer for the advent of the Messiah, and for the diffusion of the blessings of his spiritual reign among all the nations of the earth. This Psalm, in its prophetic import, has, in part, been fulfilled. He who was to be "the light of the Gentiles, and the glory of his people Israel," has appeared among men, to "bless them, by turning every one away from his iniquities," and to shed on them the blessings of his everlasting light and salvation. As used, then, by the Christian Church, this Psalm may be considered as a solemn supplication to God to continue to her the display of his grace and mercy, and to shed the refreshing beams of salvation among all the benighted nations; to make his "way known upon earth, his saving health among all nations."

"God be merciful unto us and bless us, and show us the light of his countenance, and be merciful unto us."

With what ardent solicitude must the Jewish Church have prayed in these words for the advent of that eternal King of righteousness, through whom God was to make known his dispen-

sation of grace and mercy to the world ! To the appearance of this almighty and merciful Deliverer, ancient prophecies looked forward ; patriarchs and holy men typified his character and offices ; and every rite and ceremony of the Jewish law derived from him its significance and glory. “ To him all the law and the prophets bore witness.” He who was thus eminently foretold, and who was thus long ardently desired, as the blessed and adorable personage who was to reveal to men the merciful overtures of their offended Judge, and to shed on them the light of the reconciled countenance of their heavenly Father, has indeed visited us with his salvation. And surely our character and situation powerfully demanded a Saviour thus merciful and gracious. Destitute of a full and spiritual knowledge of that God, in the light of whose countenance alone true happiness is to be found, and in obedience to whose laws alone our nature is to be advanced to its true perfection and dignity, we needed a Saviour to disperse the darkness that enshrouded the one living and true God, and to reveal him to us in the celestial splendour of his attributes, and the everlasting perfection of his laws. Exposed to the reproaches and lashes of conscience, and obnoxious by transgression to the justice of that God whom every sentiment of reason declared would by no means spare the guilty, we needed a Saviour, to satisfy the claims of the offended Majesty of heaven, and to soothe the wounded spirit with the assurance that God could be just, and yet pardon the sinner that believes ; that he would be merciful to our unrighteousness, and that our sins and iniquities would be remembered no more. Prompted by every sentiment of our nature, and by every feeling and desire of the soul to aspire after immortality, yet unable by the lights of unassisted reason to attain that certainty, which, on a subject thus infinitely interesting, would alone satisfy us, we needed a Saviour to open to us the path to the bosom of our God, to dispel the gloom that hung over futurity, and to pour on our doubting and distressed spirits the beams of immortal day. The Saviour whom we thus needed, who could alone enlighten, restore and bless us, erring, guilty, perishing mortals, has appeared in the eternal fullness of glory and grace. He has done every thing which our weak and sinful nature could require ; he has satisfied every claim which the just and holy government of God could

advance against us ; he has gratified with immortal felicities the aspiring desires of the soul. The attributes and laws of God he has illustriously promulgated ; an all-sufficient atonement for sin he has made by the shedding of his precious blood ; immortal glories are the splendid rewards which he has purchased for his penitent obedient servants. With exalted confidence and elevated hope we can offer up the prayer, "*God be merciful unto us, and bless us, and show us the light of his countenance, and be merciful unto us.*" We can offer up the prayer with confidence and with hope—for he who has undertaken the office of our salvation, and who pleads our cause before the throne of justice, is all-sufficient and almighty. If ignorance and error envelope us, he sheds the illuminating beams of divine truth. If by transgression we incur guilt, and the fearful forebodings of divine wrath, he reveals the precious blood, which speaketh peace to the contrite sinner. If doubt assail us, whether our souls, vested as they are with immortal capacities and desires, may not yet be extinguished in the gloom of the grave—he, the everlasting King of glory, offers to lead us to those celestial habitations where there is fulness of joy. In the name, then, and relying on the merits of this Almighty Redeemer, we implore thee, O God, to "be merciful unto us." Blot out the iniquities which are registered against us in the books of eternal judgment. Let the absolving sentence of thy mercy soothe the convictions of conscience, and dispense through our hearts rest and peace. "Bless" us, O thou fountain of salvation, with the renovating influences of thy grace, that the dominion of sinful passion may be subverted in our souls. "Show us the light of thy countenance," O thou who only art our everlasting hope. Shed upon our spirits the cheering beams of thy reconciled countenance ; cause us to rejoice in thee as our health, our everlasting light, comfort and salvation. Be merciful unto us, be merciful unto us, O God, for our trust is only in the intercession of him who is mighty to save ; we plead the merits of that precious blood which ascends before thee as propitiating and acceptable intense.

The Psalm thus introduced with an affecting prayer for the display of divine mercy towards ourselves, proceeds to the benevolent work of *intercession*, inspiring the devout supplication

that God would extend to all the nations of the earth, those inestimable blessings of grace and mercy, which are the life and consolation of our own souls.

“That thy way may be known upon earth, thy saving health among all nations.”

When we consider the exalted excellence and value of the dispensation of grace and mercy through Jesus Christ; when we consider the luminous revelation which it makes of the attributes and will of God; when we consider the consolation which it offers to the guilty spirit, in the all-sufficient merits of the Saviour; when we consider the purifying and redeeming efficacy of the grace which it dispenses; when we consider the everlasting life and salvation which it gloriously establishes; we acknowledge it to be that “saving health,” which was designed for the restoration of the nations. And when we view the weakness, depravity, and guilt of man; when we view the state of ignorance, darkness, and corruption, in which those destitute of the light of the Gospel are plunged; we must be destitute of the common feelings of humanity, if we do not offer up the devout prayer, that “the way of God may be known upon earth, his saving health among all nations.” Almighty Father of the human race, who in pity and compassion for lost mankind, has sent thy only Son to proclaim the messages of grace, and the means of restoration to thy mercy and favour; extend the knowledge of this inestimable “way” of salvation throughout the earth. O let that “saving health,” which alone can restore man from the blindness, the ignorance, the guilt and misery of sin, diffuse its invigorating and restoring power among all nations. Make the reign of the Saviour as extensive and unlimited as his mercy and love. Give to him the heathen for an inheritance, and the uttermost parts of the earth for a possession. Hasten the time which thy own gracious and unerring word teaches us to expect, when the fulness of the Gentiles shall be converted to the Church; when the beams of thy mercy, and the light of thy countenance shall be displayed before all nations; and when “all the people shall praise thee;” shall praise thee, O God, the everlasting fountain of mercy and salvation.

“Let the people praise thee, O God; yea, let all the people praise thee.”

“O let the nations rejoice and be glad, for thou shalt judge the folk righteously, and govern the nations upon earth.”

“Let the people praise thee, O God; yea, let all the people praise thee.”

Let the revelation of thy grace and mercy, O God, dispensing peace, comfort and salvation throughout the earth, awaken the songs of praise among the nations of the redeemed. Bound to adore thee as the Creator and Governor of the universe, as that Almighty Benefactor who openeth his hand and satisfieth the desires of every living thing, how infinitely powerful their obligations and motives to adore thee, as that God, “who art in Christ Jesus reconciling the world unto thyself,” revealing the light of thy countenance, the life-giving blessings of thy grace! *“O let them rejoice and be glad, for thou shalt judge the flock righteously, and govern the nations upon earth.”* Everlasting righteousness and justice are the foundations of that spiritual kingdom, that holy hill of Zion, on which thou hast set thine eternal Son. To him thou hast committed the sceptre of righteous judgment—a sceptre as resistless as it is merciful and just. He will “judge the people righteously;” will bring down the proud and lofty, and will exalt the humble and meek. In him the penitent and contrite shall find a refuge from all their enemies; from the accusations of a guilty conscience; from the snares of the great adversary; from the formidable temptations of the world. To them he will extend the felicities of an immortal kingdom; while he will make the wicked and ungodly feel the avenging power of that arm which they have contemned and defied. Abundant cause, therefore, have the nations to rejoice, when the just one and the Saviour, the King, the sceptre of whose kingdom is a right sceptre, cometh to establish among them his just and holy reign. *“Let the people praise thee, O God; yea, let all the people praise thee.”*

“Then shall the earth bring forth her increase; and God, even our own God shall give us his blessing.”

The effects of the invigorating power of the Gospel in producing all holy graces and virtues are frequently represented under comparisons taken from the fruitfulness of the earth. Describing the prosperity of Christ's kingdom, and its renovating power on the converted nations, the prophet Isaiah bursts

forth in the beautiful strain, "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing." As, therefore, the earth, blessed with the dew from heaven, will bring forth her increase; so the Church, watered with the dews of heavenly grace, will also yield the increase of holiness. This then is the design of the Gospel, to make us "fruitful in every good work," to lead us "to deny ungodliness and worldly lusts, and to live righteously, soberly, and godly in the world." To enlighten the benighted understandings, and to renew and purify the souls of men; to enable them to excel in all those virtues and moral graces which constitute the perfection and happiness of their nature, the fullest means and the most powerful motives are provided. If the most complete and splendid revelation of the being and perfections of God, and of the duties and obligations of his law; if the revelation of the means of access, through the mediation of a Saviour, to the throne of his offended Majesty; if that grace which arms with divine strength the weakness of human nature; if the eternal rewards that await the pious, the everlasting torments that will overwhelm the ungodly; if these are the inestimable characteristics and blessings of the Gospel, then may we pronounce that it is "able to make us wise unto salvation," "fruitful in every good work to the praise of the glory of God." If then we are desirous to attain that virtue and holiness which alone can exalt our nature to its true perfection and dignity, let us embrace the holy doctrines and grace of the Gospel, and seek to regulate our lives by its sacred precepts. If we are desirous to preserve among men those principles of morality, justice and integrity, which are the only supports of civil society, let us by precept and example enforce that blessed Gospel, which alone delineates the rules of morals with luminous certainty, and reveals those aids and sanctions, without which morality is but a visionary and ineffectual system. When, as faithful servants of God, under the cherishing influences of his grace, we bring forth the increase of holiness and virtue, we may confidently trust that "*God, even our own God, will give us his blessing.*" Adopted into his family and kingdom through a lively and active faith in his Son Christ Jesus, we can call him in the language of holy confidence, "our own God." All

his attributes, his mercy, his justice, his wisdom, his power become pledged for our defence and salvation. His everlasting blessing will descend upon us—that blessing which inspires the most sublime and unfailing joys—that blessing which finally exalts us to glory and bliss satisfying and eternal.

“God shall bless us; and all the ends of the world shall fear him.”

Yes—in the evolution of the inscrutable dispensations of Jehovah, the period will arrive when “all the ends of the earth shall see the salvation of our God”—when his grace and mercy, displayed in the face of Jesus Christ to the benighted nations, shall call forth their devout, their humble, their unceasing adoration. The period will arrive when Jehovah shall be acknowledged as the only Sovereign and Redeemer of the world; when the converted nations, beholding in the cross of Christ the awful display of justice and mercy, shall “serve the Lord with fear, and rejoice with trembling.”

In the words of this Psalm, then, let Christians earnestly pray that “God would be merciful unto them, and lift upon them the light of his countenance.” In the words of this Psalm, let them earnestly pray, that “his way may be known upon earth, his saving health among all nations;” that, blessed with the just and merciful reign of Jehovah, the Saviour, the King of righteousness and peace, the people *may praise him, all the people may praise him*. In the words of this Psalm, let them earnestly pray, that the nations of the earth may bring forth their “*increase*,” those fruits of righteousness and holiness which the everlasting Gospel is designed to produce. And let it ever be their supreme aim to adorn the doctrine of God their Saviour in all things; that they may at last be found worthy to share in the triumphs of that glorious and eternal day, when the Church of the redeemed, visited with the everlasting blessing of God, shall, with reverence and fear, serve him, in the never-ceasing songs of adoration and praise.

*Thoughts on various Subjects, and from various Authors. By
Bishop Horne.*

ADVERSITY.

THE fiery trials of adversity have the same kindly effect on a Christian mind, which Virgil ascribes to a burning land. They purge away the bad properties, and remove obstructions to the operations of heaven.

—Sive illis omne per ignem

Excoquitur vitium, atque exsudat inutilis humor,
Seu plures calor ille vias et caeca relaxat
Spiramenta, novas veniat qua succus in herbas.

GEORG. i. 87.

Or when the latent vice is cur'd by fire,
Redundant humours through the pores expire;
Or that the warmth distends the chinks, and makes
New breathings, whence new nourishment she takes;
Or that the heat the gaping ground constrains,
New knits the surface, and new strings the veins.

DRYDEN, 128.

ALCORAN.

Extravagant praises are bestowed by Sale and his disciples on the Koran, which equal the enthusiasm of Mahomet and his followers; going every length but that of saying, it was dictated by the Spirit of God.—Wonderful and horrible! This is not much noticed; not mentioned, I think, in White's lectures, as it should have been, and exposed. [But if any reader wants satisfaction on the subject of Mahometism, he will find it in Dr. Prideaux's life of Mahomet.]

AMBITION.

The ambitious man employs his time, his pains, and his abilities to climb to a summit, on which, at last, he stands with anxiety and fear, and from which, if he fall, it must be with infamy and ruin. A man of like turn in the time of Charles II. had, by like unwearied application, attained a like situation, on

the top of Salisbury spire. Every sober thinking man will say in one case what the merry monarch said in another: "Make the fellow out a patent, that no one may stand there but himself."

ANGELS.

Man, a minister of Christ in particular, should resemble them in reconciling duty with devotion. *They minister to the heirs of salvation; yet always behold the face of their Father in heaven.*

APOPTHEGMS.

It is said, I think, of Bishop Sanderson, that by frequently conversing with his son, and scattering short apophthegms, with little pleasant stories, and making useful applications of them, the youth was, in his infancy, taught to abhor vanity and vice as monsters.

AVARICE.

1. He who flatters himself that he resolves to employ his fortune well, though he should acquire it ill, ought to take this with him, that such a compensation of evil by good may be allowed after the fact, but is deservedly condemned in that posture. And it may be observed, that a resolution of this kind, taken beforehand, is seldom carried into act afterwards. *Nemo unquam imperium fugitiis quaesitum bonis artibus exercuit.*—Tacit. Hist. i.—No one ever exercised with virtue power obtained by crimes.

2. The eagerness with which some men seek after gold would lead one to imagine it had the power to remove all uneasiness, and make its possessors completely happy; as the Spaniards pretended to the Mexicans, that it cured them of a pain at the *heart*, to which they were subject.

3. Riches will make a man just as happy as the Emperor of Siam's white elephant, who is ridden by nobody, lives at his ease, is served in plate, and treated like a monarch.

4. It is worthy of observation, that Perseus, who lost the Macedonian empire, was infamous for his avarice; and Paulus Emilius, his conqueror, so entirely the reverse, that he ordered all the gold and silver, that was taken, into the public treasury, without seeing it; nor ever was one farthing the richer for his victories, though always generous of his own to others.

BENTLEY.

Bentley is a model for polemical preaching, on account of the conciseness, perspicuity and fairness with which objections are stated, and the clear, full and regular manner in which they are answered.

BLIND MAN.

"I never had the happiness," said the blind man in the Princess Palatine's dream, "to behold the light and the glories of the firmament, nor can I form to myself the least idea of the transcendent beauties I have often heard mentioned. Such is my sad condition; and from my situation all presumptuous beings may learn, that many very excellent and wonderful things exist, which escape human knowledge."—What inestimable and divine truths are there not in nature, devoutly to be wished for, though we cannot imagine or comprehend them!—See Bossuet's Fun. Orat. on this Princess.

BLINDNESS OF INFIDELITY.

Josephus tells us, that in the last dreadful ruin of his unhappy countrymen, it was familiar with them "to make a jest of divine things, and to deride, as so many senseless tales and juggling impostures, the sacred oracles of their prophets;" though they were then fulfilling before their eyes, and even upon themselves. Hurd on the Prophecies, p. 434.

BLONDEL.

David Blondel's book is a magazine for the writers against Episcopacy. It was drawn up at the earnest request of the Westminster Assembly, particularly the Scots. It closed with words to this purpose: "By all that we have said to assert the rights of Presbytery, we do not intend to invalidate the ancient and Apostolical constitution of Episcopal pre-eminence: but we believe that, wheresoever it is established conformably to the ancient canons, it must be carefully preserved: and wheresoever, by some heat of contention or otherwise, it hath been put down, or violated, it ought to be reverently restored."—This raised a great clamour, and the conclusion was suppressed. On the report getting about, John Blondel, then residing in London, wrote to his brother David, who acknowledged that it was true.—See Du Moulin's Letter to Durel, at the end of Bennet on Joint Prayer.

BODY AND SOUL.

The reciprocal influence of these upon each other is fully and clearly set forth in the second volume of a *Philosophical Essay on Man*. Two inferences are to be drawn from this consideration. First, That we should stock the soul with such ideas, sentiments, and affections, as have a benign and salutary influence upon the body. Secondly, That we should keep the body, by temperance, exercise, &c. in that state which has a like benign and salutary influence on the soul. The common practice is exactly the reverse. Men indulge passions in the soul which destroy the health of the body, and introduce distempers into it, which impair the powers of the soul. Man being a compound creature, his happiness is not complete till both parts of the composition partake of it. This has been well stated by Saurin, Diss. xxiii. p. 200, where mention is made of a treatise of Capellus on the state of the soul after death.

BOOKS.

1. It is with books as with animals: those live longest with which their parents go longest before they produce them.
2. When we study the writings of *men*, it is well if, after much pains and labour, we find some few particles of truth amongst a great deal of error. When we read the *Scriptures*, all we meet with is truth. In the former case, we are like the Africans on the Dust Coast, of whom it is said, that they dig pits nigh the water-falls of mountains abounding with gold, and then, with incredible pains and industry, wash off the sand, till they espy at the bottom two or three shining grains of the metal, that pays them only as labourers. In the latter case we work in a mine sufficient to enrich ourselves and all about us.
3. Sir Peter Lely made it a rule never to look at a bad picture, having found by experience, that whenever he did so, his pencil took a tint from it.—Apply this to bad books and bad company.
4. I have said, and I abide by it, cries Voltaire, that the fault of most books is their being too long.—A writer who has reason on his side will always be concise.
5. The books which composed the Alexandrian library were employed to heat the baths in that city, then 4000 in number; yet were they six months in consuming. The reasoning of the Caliph at that time was: Either these books are agreeable to

the book of God, or they are not. If they are, the Koran is sufficient without them; if they are not, they ought to be destroyed.

6. The greatest and wisest men have not been proof against the errors and superstitious conceits of the age in which they lived. Augustus Cæsar thought the skin of a sea-calf to be a preservative against lightning; and expected some grievous calamity to befall him in the course of the day, if at rising he happened to put the left shoe upon the right foot:—but we are not therefore to say, that Augustus Cæsar was a fool. The very learned and able Bishop Jeremy Taylor, on a certain topic, asserts what was rather suited to the notions current in his time, than what was philosophically true; but it does not follow, that the *Holy Living and Dying*, in which this passage occurs, is therefore a foolish book. He would be indeed a foolish man who should catch at such a passage, and make it a reason for rejecting all the excellent instruction and counsel contained in that golden treatise.

7. Bossuet, before he sat down to compose a sermon, read a chapter in the prophet Isaiah, and another in Rodriguez's tract on Christian perfection. The former fired his genius, the latter filled his heart. Dominichino never offered to touch his pencil till he found a kind of enthusiasm or inspiration upon him.—Biograph. Dict.

8. Patrons are but too apt to reward their authors with compliments, when they want bread. Sorbiere, being treated in this manner by his friend Pope Clement IX. is said to have complained in the following humorous terms:—"Most Holy Father, you give ruffles to a man who is without a shirt."

9. Valesius used to say, he learned more from *borrowed* books than from his own; because, not having the same opportunity of reviewing them, he read them with more care.

10. Some books, like some fields, afford plenty of provision for various creatures—while, as to others,

—*Jejuna quidem clivosi glareæ ruris*
Vix humiles apibus casias roremque ministrat:
Et tophus scaber, et nigris exesa chelydri
Creta, negant alios reque serpentibus agros
Dulcem ferre cibum, et curvas præbere latebras.

The course lean gravel on the mountain sides,
Scarce dewy bev'rage for the bees provides :
Nor chalk, nor crumbling stones, the food of snakes,
That work in hollow earth their winding tracks.

DRYDEN, 293.

11. It is said of Ascham, that "he lost no time in the perusal of mean and unprofitable books." See the reflection on it in *Biog.* Br. 2d edit.

12. Genuine knowledge should be diffused. "*Quid magni faceres,*" said Archbishop Warham to Erasmus, "*si uno agresti popello predicâris ? Nunc libris tuis omnes doces pastores, fructu longè uberiore.*" Cooper's Charge, p. 22.—"What great work could you have wrought, had your preaching been confined to one small and rustic flock ? But now, with much more extensive benefit, your books instruct the shepherds of all other flocks."

BRACHMANS AND ALEXANDER.

Great indeed was the stateliness of the Brachmans ! When Alexander expressed a desire to converse with them, he was told, these philosophers made no visits ; if he wanted to see them, he must go to their houses.—The tradition of a fall and restoration was strong among them.

BRIBERY.

The Spartans were the only people that for a while seemed to disdain the love of money ; but, the contagion still spreading, even they, at last, yielded to its allurements ; and every man sought private emoluments, without attending to the good of his country.—"That which has been is that which shall be !"

OF BUYING BOOKS.

Young men should not be discouraged from buying books. Much may depend on it. It is said of Whiston, that the accidental purchase of Tacquet's Euclid at an auction first occasioned his application to mathematical studies.—*Biog. Dict.* art. Whiston, vol. xxi. p. 394.

(*To be continued.*)

P O E T R Y.

A FATHER'S PRAYER.

*By the Rev. Richard Mant, M. A. late Fellow of Oriel College,
Oxford.*

W HILE to my God with spirit meek
I call on bended knee;
What blessings shall thy Father seek,
My AGATHA, for thee?
Be thine the good he wills to grant,
He, who, enthron'd on high,
Is wise to know what'er we want,
And pow'rful to supply.

I will not pray, dear babe, for thee
To prove or rich or fair,
Nor tempt my God for what may be
No blessing, but a snare.
But O! a frame be thine, with health,
The truest beauty, blest!
And, O! be thine, the truest wealth,
A wise contented breast!

Be thine another's grief to feel,
Another's joy to share!
Be thine the grateful hymn in weal,
In woe the faithful pray'r!
Thy own defects be thine to know,
To trust thy Saviour's love,
In peace to sojourn here below,
But set thine heart above!

Such blessings through his precious blood,
Who died mankind to save,
Such blessings of th' all-bounteous God
For thee, dear babe, I crave.

And, if aright my suit I plead,
O may thy parents see
Thus, thus their anxious cares repaid,
My AGATHA, in thee.

THE DEPARTING CHRISTIAN.

By the Rev. J. Logan.

THE hour of my departure's come ;
I hear the voice that calls me home ;
At last, O Lord ! let trouble cease,
And let thy servant die in peace.

The race appointed I have run ;
The combat's o'er ; the prize is won ;
And now my witness is on high,
And now my record's in the sky.

Not in mine innocence I trust ;
I bow before thee in the dust ;
And through my Saviour's blood alone
I look for mercy at thy throne.

I leave the world without a tear,
Save for the friends I hold so dear :
To heal their sorrows, Lord, descend,
And to the friendless prove a friend.

I come, I come, at thy command,
I give my spirit to thy hand ;
Stretch forth thine everlasting arms,
And shield me in the last alarms !

The hour of my departure's come,
I hear the voice that calls me home ;
Now, O my God ! let trouble cease,
Now let thy servant die in peace.

R E V I E W.

For the Churchman's Magazine.

Lectures on the Catechism, on Confirmation, and the Liturgy of the Protestant Episcopal Church; delivered to the Students of that Denomination in the Philadelphia Academy. To which is prefixed, the Catechism of said Church, an Appendix, and occasional Prayers, with an Address to Parents, Sponsors, and Guardians. Published for the Use of that Institution. By James Abercrombie, D. D. one of the Assistant Ministers of Christ Church and St. Peter's, and Director of said Academy. 8vo. pp. 158. Smith & Maxwell. Philadelphia. 1807.

[Concluded from page 21.]

SOME circumstances have occasioned, in the review of this work, a delay, for which an apology is due to the author and to our readers.

After the introductory address to parents, sponsors, and guardians, which, for its importance and excellence, we inserted entire in our number of January last, follow the Church Catechism, and an appendix, containing "Questions to impress more deeply upon the young mind some of the leading principles of our faith." These questions and answers are, in general, judicious; but we think that some of them admit of being advantageously divided. For example—The different kinds of prayer, confession, petition, supplication, thanksgiving, pain, intercession, which are condensed into one question and answer, would have been, we think, more impressively and fully explained in separate questions and answers. If also it is the design, as we conceive it to be, of this appendix, to furnish information on topics which were necessarily omitted in a summary of Christian doctrines so very concise as that of the Church Catechism, we think so important a subject as the *Constitution of the Christian Church* should not have been wholly passed over. At the very introduction of the Catechism, the Catechumen is taught that by baptism he was made "a member of Christ," that is, a member of that body, the

Church, of which Christ is the head and Saviour. What then is the nature of this body, this spiritual society, of which, by baptism, we are made members—who are its officers—what their powers—whence and by what mode their commission to minister in holy things is derived; are inquiries of primary and obvious importance, and which are so considered in the formularies of faith of every religious society. The enforcing of them, therefore, must be an important duty, and can never give offence to any who consider the sacred injunction on ministers to declare, and on Christians obediently to receive, “the whole counsel of God.” We know that the sentiments of the reverend author of these lectures on these important points are perfectly correct, and we presume the omission arose from inadvertance. We are persuaded he can feel no disposition to “withdraw himself from the duty of carrying into full effect” the Constitution of the Christian Church, as established by its divine Founder, and by those inspired Apostles, who acted under him. On this subject the Church in her articles and offices has fully declared her sentiments; and we hope Dr. A. will allow us to suggest that his appendix might be much enriched by information drawn from these sources. An answer to the question, What is the Church? is supplied in the 19th article, where we are told that “the visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered according to Christ’s ordinance,” &c. The question which the above declaration naturally suggests—Who have authority to preach the word and to administer the sacraments? is also answered by the Church in her 23d article: “It is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send Ministers into the Lord’s vineyard.” The inquiries in course resulting—Who are lawfully called and sent into the Lord’s vineyard? and who have public authority to send them? are also definitively settled by the Church, in her offices of ordination and the preface thereto, which declare that “it is evident unto all men diligently reading holy Scripture and ar-

cient authors, that from the Apostles' times there have been these orders of Ministers in Christ's Church, Bishops, Priests and Deacons, and that these were "appointed" by "Almighty God," "by his divine providence," and "by his holy Spirit;" and further, that "no man is to be esteemed a lawful Bishop, Priest, or Deacon in this Church, or suffered to execute any of the said functions, except he "hath had Episcopal consecration or ordination." The powers and duties of these orders could also be well expressed in the language of the Church in her ordination offices. And thus, with the addition of some proofs from Scripture and ancient authors of the appointment and continuance of these orders, and of the divine origin of the ministry, we conceive a concise but perspicuous summary of the constitution of the Christian Church would be exhibited. Expressed in the language of the Church—language venerable from its having been handed down from the learned and pious martyrs of the Reformation, it would come with authority to the minds of all who cherish an attachment for our Apostolic Church, and could give offence to none who call themselves her sons.

It is not our intention, nor would our limits permit us to enter into a particular view of these valuable lectures. They explain and enforce concisely, forcibly and affectionately the various *truths* of religion in the order in which they are summed up in the Apostles' Creed; the *precepts* of religion as laid down in the Ten Commandments; that simple and comprehensive formula of devotion, the *Lord's Prayer*; and the *Sacraments*, *Confirmation*, and the *Liturgy of the Church*. Each lecture concludes, after doctrinal instruction, with a practical address, enforcing the important topics which have been explained. The following is the conclusion of the lecture on the 2d article of the Creed.

"Such being the offices and relation of Jesus Christ to us, how thankful should we be for so inestimable a blessing conferred upon us as his mediation—how anxious should we be to obtain his favour—and how diligent in obeying his precepts!

"Be persuaded, my young friends, to attend seriously to religion and its duties *now*, before the various snares and temptations of the world have had an opportunity of corrupting your minds. Dedicate your early years to the service of your God and Saviour; by reading his holy word—by fervently praying

for divine grace and protection—and by a frequent and grateful recollection of the great and glorious benefits which are offered to you. O 'remember, adore, and obey your Creator in the days of your youth, before the evil days come, and the years draw nigh, in which ye shall say, ye have no pleasure in them.* Thus will ye enter upon the business of human life, under the peculiar protection and favour of your Heavenly Father; thus will ye be prepared to meet its various evils, as becometh *Christians*; thus will ye rise superior to all its dangers and deceitful charms; thus will ye be enabled to endure its afflictions with composure and pious resignation, knowing them to be wisely and mercifully sent for your spiritual improvement and benefit; and thus will ye be prepared, when the short period of human life is over, to give an account of your stewardship with joy, to your Lord Jesus Christ, who will then be your judge, and will reward or punish you according as you have obeyed or disregarded his precepts.

“Be encouraged by the animating promises given in the word of God to those who seek the Lord at an *early* period of life. Consider that you may die during that period; and that, though young, you will be called to answer at the bar of God for your improvement or abuse of that inestimable talent, *Time*. Let the caution of Solomon, the wisest of men, against the follies, the levities, and vices to which the young and inconsiderate are generally prone, be deeply impressed upon your memory. Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that *for all these things God will bring thee into judgment.*† ‘Remember, therefore, the *end*, and thou shalt never do amiss.’‡ “That you may be enabled diligently to perform your duty while you have opportunity, may

“The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all. Amen.”

We think the above animated peroration would have been more appropriate and evangelical, if it had urged particularly and earnestly the duties which we owe to Christ, founded on faith in his divine offices. Faith is the principle of the spiritual life. We are “justified by faith,” saith the Apostle; we are “justified by faith only,” say the articles of the Church; by a faith, indeed, not “dead being alone,” but “true and lively,” “which worketh by love,” and produces “good works,” by which only “lively faith is known.” Christians in general,

* Eccl. xii. 1.

† Eccl. xi. 9.

‡ Eccl. vii. 36.

and the young in particular, cannot, therefore, be too frequently and seriously reminded that, according to the injunction of the Apostle, they are to "live by faith;" that in proportion as their faith, by meditation, by prayer, and by the use of all the other means of grace, is rendered clear, lively, and strong, will be the fruits of holiness which they will produce, the vigour, the fervour, and the consolations of their spiritual life. And this faith, enkindling *hope*, and brightening *charity*, has particularly for its object Jesus Christ as a *Saviour*; in his various offices of *Prophet*, *Priest*, and *King*—urging and leading us "to hearken to his instructions, and to receive his doctrine;" "to trust only in the merits of his death and intercession, and to be willing to be converted from our sins;" "to submit to that government which he hath appointed in his Church, to obey his laws, to fear his threatenings, to be engaged by his promises, and to trust to his care."*

The lecture on the fourth commandment, explains in a summary and comprehensive manner, the institution and nature of the "*Sabbath*." We insert the conclusion of the lecture which is designed to impress on the young the duty of "hallowing the Sabbath."

"Take heed, therefore, my young friends, take heed to your ways, and suffer not the influence of bad example, the pleasures of the world, or the delusive and fatal charms of idleness, to tempt you to disobey this solemn and positive command. Reflect upon the inestimable advantages resulting from the proper observance of it; that a due sense of the necessity and importance of religion, of our dependence upon, and obligation to our Heavenly Father, and of the awfulness of an apostroaching judgment and eternity, is thereby kept alive in the mind, by which our good resolutions are strengthened, our minds prepared to meet the various occurrences of this transitory life, as becometh Christians and rational beings; as those who are sensible that they must give an account; and that it keeps up, as it were, a constant intercourse with our Almighty Creator and Divine Redeemer, who well ere long be our judge, and reward or punish us according to the deeds done in the body. Consider, on the other hand, the inevitable evil which must arise from the neglect or profanation of that holy

* Catechism, designed as an explanation and enlargement of the Church Catechism, recommended by the Bishop and Clergy of the Protestant Episcopal Church in the State of New-York.

day. That you must thereby incur the displeasure of him who commanded you to hallow the Sabbath Day; that you will soon, by neglecting the Sabbath, become accustomed to neglect that most important duty of self-examination; that a sense of your dependence upon God, and accountability to him, will gradually wear out of the mind; and, that naturally advancing from the omission of duty to the commission of sin, you will rapidly go on to destruction and misery, both in this world and the next. It is well known that many of the most atrocious criminals who have suffered death as a punishment for their crimes against society, have, in their last moments declared, that the beginning of their wicked and fatal course was the neglect and profanation of the Sabbath. And, indeed, if we wilfully disobey so positive a command of God, how can we expect his blessing and the influence of his divine grace to purify and to amend our hearts?

“Let it therefore be your constant endeavour to observe this day as the Lord your God hath commanded you. Let nothing but sickness prevent your uniform attendance to worship him in his holy Temple; and employ the intermediate hours of the day in reading the holy Scriptures, in raising your hearts by private prayer and praise to God for his various blessings, in devout meditation, and in serious, innocent, and sober conversation. Thus will the Sabbath prove to you a delight, and the duties of the Sabbath your greatest comfort and satisfaction. Thus will you assuredly grow in grace, and in favour both with God and man, as you grow in age. Thus will you be prepared for death and judgment, and finally be admitted as good and faithful servants into the kingdom of heaven.”

To the above pious and animated exhortation we have nothing to object except the designating of the *Lord's Day*, or *Sunday*, by the name of *Sabbath*, a term appropriate to the *Jewish* day of rest. The first day of the week, consecrated by the Apostles as the *Christian Sabbath*, is never called emphatically “*the Sabbath*” in the sacred writings; nor was it ever so called among the primitive Christians. It was first applied to the Lord's Day by a sect of Christians in England in the seventeenth century, who carried their ideas of that day to the full extent of *Jewish* superstition and rigor. We are the more at a loss to account for Dr. A.'s uniformly using the term *Sabbath*; because he very correctly observes,* that “the observance of

the Sabbath was changed from the seventh day of the week, in commemoration of the resurrection of Christ on that day, which then became the great leading object of their faith, the seal of their redemption; and, in thankful remembrance of it, was appointed for the time of public worship among Christians, and is, therefore, called by St. John *the Lord's Day*, though in common language it is more usually called *Sunday*, which is indeed a Heathenish term, being the day dedicated by them to the worship of the sun; but it is figuratively so called by Christians, because on it Christ the Sun of Righteousness arose, as 'a light to lighten the Gentiles, and to be the glory of his people Israel.'*

Sunday is the term applied to the Lord's Day throughout the Liturgy and Offices of the Church, and by primitive and uniform usage. The *Lord's Day* is the scriptural term for the day of public worship among Christians. These are the names by which *Churchmen* should denote it. The last title reminds them that it is the day sacred to the resurrection of their *Lord*; and the first recalls to their devout contemplation that "Sun of Righteousness," who arises "with healing under his wings," and conveys to perishing mortals light, comfort, and salvation. Not that we deem the term *Christian Sabbath* censurable as conveying the idea of the Lord's Day being a day of rest from secular business and amusements. But certainly in its strictness, the term "*the Sabbath*" is applicable only to the Jewish day of rest.

In the lecture on the sacrament of baptism, which contains many very judicious remarks, we should have been pleased to find a vindication of our Church, in applying the term "regeneration" to this sacrament; and a concise explanation of the distinction in the language of the Scripture, of primitive antiquity, and of the Church, between *regeneration* and *renovation*. On this subject, we think the discourse published in the present and some preceding numbers of the Magazine, and written by Bishop Bradford, well worthy of an attentive perusal.

We earnestly wish, that the impressive conclusion of the excellent lecture on the Liturgy of the Church may prove effectual in correcting those very general and lamentable abuses

* Luke ii. 32.

in the performance of the service, which lessen its beauty, its solemnity, and its devotional effect. We present this address entire to our readers.

“The form of our public worship derives peculiar dignity and excellence from its being a mutual service between the priest and the people, in which every individual has his particular part to perform. When this is *properly* done—when the people, with an *audible* voice, make the responses appointed by the Rubric, then may a congregation be justly said ‘to worship the Lord in the beauty of holiness;’* and how wonderful, how animating would be the effect, how would the sacred fervour of religious zeal expand their hearts, and rise as incense towards heaven, if the mingled harmony of prayer and praise resounded from the tongues of a whole assembled congregation of Christians! How would the most torpid soul be thereby elevated to the highest raptures of true devotion!

“We are told by St. Chrysostom, who was Bishop of Antioch in the fourth century, that when the congregation of the church in which he officiated made the responses, and pronounced *Amen*, it was like a clap of thunder.

“I therefore earnestly recommend it to you to promote the proper performance of our public worship by always making the responses in an audible voice: and be not deterred from the execution of this duty by observing that your superiors and elders do not conform to it; but be rather ambitious of setting *them* a good example, that they may be ashamed of their supineness, and be led thereby to exchange their apparent coldness and indifference for attention and devotion, and thus to reform the errors of their deportment in the house of God.

“Such is the admirable construction of our service, that when *properly* performed by the alternate praises and supplications of the priest and people, it cannot fail to excite that sympathetic and fervent glow of devotional ardour which must render it an acceptable service to that great Being to whom it is addressed; whereas, if the congregation remain silent when the responses should be repeated, the sublimity and beauty of it are not only obscured, but instead of being a reasonable it is thus rendered an insipid, nay, an absurd service. Did the individuals of the congregation always consider that it is a *public* and not a *private* act of devotion which they are assembled to perform, they would always unite their hearts and voices in the public worship of God.

“Another necessary requisite in the due celebration of our service is, the act of *kneeling* during the prayers, which is cer-

* Psalm xcvi. 9

certainly then the proper posture of the body, being most expressive of humiliation and entreaty, and as such recommended to us by the uniform example of our blessed Saviour, who was frequently engaged in prayer, and who, we are told, *always* kneeled down when he prayed. And, if we kneel to an earthly monarch, or bow to a fellow mortal in testimony of his superiority, shall we not kneel when we address the King of kings, the Monarch of the universe, the Almighty and Eternal God? Shall we not, when we worship, "fall down and kneel before the Lord our Maker?"* Be not, therefore, indifferent on a subject of such infinite importance as the salvation of your immortal souls. Prove not

'Rank cowards to the fashionable world;

'Be not ashamed to bend your knees to heav'n!

'Curst fume of pride, exhal'd from deepest hell!

'Pride in religion is man's highest praise.'

YOUNG, N. 9.

"The union of voices also, when called upon to sing to the praise and glory of God, is an essential and important act of public worship, no part of it having a more animating tendency to increase the fervour of true devotion; as the coldest heart will always be animated with some degree of fervour, and glow with the celestial ardour of divine love, when religious aspirations are awakened by the stimulating influence of general example: for never is the sacred flame of devotion more effectually kindled—never does it blaze forth more fervently from the altar of the human heart—never does it ascend to heaven with such purity and strength, unalloyed by the corrupt and fuliginous vapours of worldly affections and thoughts, than when it is fanned by the powerful breath of sympathy or social union.

"When these three particulars, the making of the responses, the kneeling at the prayers, and the joining in the psalms, are universally observed in a congregation, the perfection of our Liturgy is eminently conspicuous. That they are not universally observed in our churches is, indeed, grievously to be lamented, and the more so as every *nonconformist* loudly condemns the general neglect, and expresses his willingness, nay, his wish to comply, if others would. The deficiency, therefore, arises, not from an absolute indifference to the proper performance of public worship, not from disapprobation of our Liturgy and its injunctions, but from a false sense of shame, a kind of childish bashfulness, a fear of being conspicuous, and suffering the imputation of hypocrisy—motives unworthy of a

* Psalm xciv. 6.

rational being, and infinitely more so of a rational Christian. What! afraid or ashamed of worshipping God? Afraid or ashamed of going to heaven? Let such worldly-minded, nominal Christians remember the awful declaration of our divine Lawgiver, 'He who is ashamed of me and of my words,' or worship, 'of him will I be ashamed when I come in the glory of my Father.'*

"I beseech you, therefore, my beloved youths, not to be influenced by, or induced to imitate bad example—not to indulge the least degree of indifference or deficiency in a matter of such magnitude and serious consequence; but by your zeal in the worship of Almighty God, and your exemplary deportment in his holy Temple, 'let your light so shine before men that they may see your good works,'† and be led by the excellency of your bright example 'to glorify God in their body and in their spirit, which are God's,‡ and thereby to convince gainsayers that our Liturgy, or order of public worship, is not, as they would insinuate, a round of insignificant or superstitious ceremonies, and the use of it a mere mechanical, unprofitable exercise, but that it is a *reasonable* service, and powerfully instrumental, by the grace of God, to purify our hearts, to withdraw our affections from earthly and sensual, and to direct them to spiritual and heavenly objects, and to make us abound in all those 'fruits of righteousness which are by Jesus Christ, to the glory and praise of God.'||

The style of Dr. A. discovers the man of letters, of taste, and of imagination, and is frequently characterized by energy and strength. We have, however, heard from some who in general applaud the style of Dr. A. the remarks, that sometimes the perspicuity of his sentences is obscured by their being long and involved, and the purity, energy, and dignity of his style diminished by an occasional swell and pomp of language, and by glittering expressions more allowable in poetical effusions, than in grave and serious prose. Where, however, there is so much that evidences the scholar of taste, learning and genius, and the divine pious, zealous and eloquent, we shall delight in the language of applause. We are happy to hear, (for, indeed, in our country, in religious works it is a rare occurrence) that the first impression of these Lectures is nearly sold, and that a second edition is contemplated.

* Mark viii. 38.

† Mat. v. 16.

‡ 1 Cor. vi. 20.

|| Phil. i. 11.

ECCESTASTICAL NEWS.

DIOCESE OF NEW-YORK.

THE following statement, we are confident, must afford satisfaction to the members of the Protestant Episcopal Church in these United States, and particularly to those who reside in the State of New-York. In this State, during the last seven years, the holy rite of Confirmation has been administered to three thousand nine hundred and seventeen persons; and eleven churches have been solemnly consecrated by the Bishop to the service of Almighty God, viz.

ST. PETER's, Albany, October 4, 1803.

CHRIST CHURCH, North-Hempstead, November 20, 1803.

ST. ANN's, Brooklyn, May 30, 1805.

ST. PAUL's, Eastchester, October 24, 1805.

ST. STEPHEN's, Bowery, New-York, December 26, 1805.

ST. PAUL's, Troy, August, 21, 1806.

TRINITY CHURCH, Lansingburgh, August 22, 1806.

ST. PAUL's, Charlton, Saratoga County, August 29, 1806.

TRINITY CHURCH, Utica, September 7, 1806.

ST. JOHN's, Hudson-Square, New-York, January 6, 1807.

ST. MICHAEL's, Bloomingdale, New-York, July 27, 1807.


During the above mentioned period of seven years, twenty-eight Candidates for the Ministry have been admitted to Holy Orders, according to the manner and form prescribed by our venerable Church; and still, labourers are not sufficient for the plenteous harvest which presents itself on every side. Let those who have devoted themselves to the sanctuary; let those who, in the presence of God, have confirmed the solemn vow that they made, or that was made in their name at their baptism—let Ministers and people unite their exertions to make the word of God run more swiftly through our land, and become more and more glorified in the midst of a gainsaying world.

At an ordination held in Trinity Church, New-York, on Friday, August 5, by the Right Rev. Bishop MOORE, the Rev. JOAB C. COOPER, Deacon, elected Rector of Christ Church,

Hudson, and the Rev. THOMAS Y. HOW, Deacon, elected an Assistant Minister of Trinity Church in the city of New-York, were admitted to the Holy Order of Priests.

INSTITUTION.*

On Wednesday, August 24, the Rev. SIMON WILMER was instituted Rector of Trinity Church, Swedesborough, New-Jersey. The Rev. Mr. CROES, Rector of Christ Church, New-Brunswick, performed the office of institution. The Rev. Mr. RUDD, Rector of St. John's Church, Elizabeth-Town, delivered a sermon adapted to the occasion, to a large and very attentive congregation. After this the instituted Rector, assisted by the Clergy present, administered the holy communion to one hundred and thirty-three persons.

 We are compelled, by want of room, to postpone to our next number the account of the proceedings of the last General Convention.

MARRIAGES. CONNECTICUT.

Stratford. By the Rev. Ashbel Baldwin, in the Episcopal Church, George B. Doudal, of New-York, to Miss Eliza H. Nicoll.

Stamford. By the Rev. Mr. Wheaton, Mr. John I. Winthrop, to Miss Harriet Rogers, daughter of Fitch Rogers, Esq. and Mr. Francis B. Winthrop, to Miss Julia Ann Rogers, daughter of Moses Rogers, Esq.

NEW-YORK.

New-York. Mr. Major, to Miss Jane Moore. Mr. Noel Blanche, to Miss Jerusha Layton.

* At the last General Convention, the title of the *Office of Induction* was changed to *Office of Institution*, and the corresponding changes were made in the office itself. *Induction* is that act by which a minister is vested with the temporalities of a living; *institution* is that by which he is vested with the *cure of souls*. The latter is, therefore, obviously the more appropriate term for an *ecclesiastical office*, the object of which is, by a solemn religious ceremony, to establish the spiritual relations between a minister and his flock, and to enforce their reciprocal duties. One of these duties, on the part of the congregation, is to provide a suitable maintenance for him who labours among them in spiritual things. And this duty was accordingly recognized in the letter of induction in the office. But with a view of preventing all misapprehension, the use of this part of the office, according to the new form, is left discretionary.

Hudson. By the Rev. Mr. Prentis, Mr. Ezra Reed, to Miss Eliza Thurston.

Troy. By the Rev. Mr. Butler, Mr. Kelly Atwood, to Miss Olinda Perseval.

Westchester. By the Rev. Mr. Wilkins, Dr. Romayne, to Miss Watts.

NEW-JERSEY.

Elizabeth-Town. By the Rev. Mr. Rudd, Isaac H. Williamson, Esq. to Miss Ann Jouet.

PENNSYLVANIA.

Philadelphia. By the Rev. Mr. Kewley, of Chestertown, Mr. John G. Langstreth, to Miss Rebecca Amelia Dunn, of Kent County, Maryland. By the Rev. Mr. Pilmore, Mr. John Hamilton, to Miss Catharine Whiteman.

DEATHS.

MASSACHUSETTS.

Dedham. Hon. Fisher Ames.

CONNECTICUT.

Stamford. Mr. Henry Rogers.

NEW-YORK.

New-York. Miss Gulielma Templeton. Mr. Thomas Ter Eyck. Mrs. Watkeys and daughter.

Baltimore. Capt. Samuel Armour.

Albany. Mr. John Barber.

NEW-JERSEY.

Elizabeth-Town. Mr. Andrew Paul. Mr. Philip Chetwood,

PENNSYLVANIA.

Philadelphia. Mrs. Mary Pilmore, consort of the Rev. Joseph Pilmore. Miss Sarah Hubley. Dr. George Buchanan,

MARYLAND.

Baltimore. Mrs. Ann Broom, wife of James M. Broom, Esq. Mrs. Eliza Sprigg, wife of Gen. Thomas Sprigg.

Eastern Shore. William Winder, Esq.

Errata in the last Number of the Magazine.

Page 170, line 20, for "attended," read *intended*.

— 182, line 2 from bottom, for "allow," read *allure*.

— 186, line 14, for "accomplishments," read *accomplishment*.

— 200, line 21, for "then," read *that*.